

The Japan Christian Quarterly

VOL. XIX

Autumn, 1953

No. 4

Editorial

The National Conference on the Mission of the Church, which was held at Aoyama Gakuin in Tokyo, September 22-24, by the Church of Christ in Japan, made a great impression upon all who took part in any way, either as delegates or as observers. It was "the largest delegated Christian meeting in the history of Japanese Christianity," according to the *Japan Christian Activity News*. 2,300 registered delegates attended the conference. *The Interboard Bulletin* describes the spirit of the conference as "magnificent."

From the viewpoint of this writer, the conference was a very significant occasion for three reasons. First of all, it represented a growing recognition and acceptance of responsibility, on the part of the church in Japan, for evangelism and outreach. The church in Japan has often been criticized for its exclusiveness, its preoccupation with self-preservation, and its apparent lack of vital concern for the unreached needy masses outside its fold. The East Asia Study Conference meeting at Lucknow, India, in December, 1952, commented upon the need in Asian lands "to break the isolation of the Church in its environment. This isolation is first of all the result of an attitude of introversion in the Church. The Churches should be helped to understand their life in terms of their mission."

The Willingen conference in July, 1952, undoubtedly contributed much to the new recognition of the universal mission of the ecumenical church. The delegates to that conference returned with a deepened concept of "mission and unity," which they imparted to fellow-Christians. The Rev. Isamu Omura, who was present at the Willingen conference and who is now secretary of the new Home Missions Society of the Kyodan, pointed out that the Biblical meaning of the word "mission" is "despatch," or "send," and that the concept of mission has its source primarily in God, who *sent* His Son Jesus Christ to reconcile the world unto Himself, and who in turn *sends* us. "From this principle, the commonly accepted idea of mission which we have had in the past must be

radically altered. By 'mission,' it was thought that mission activities flowed in one direction from the churches or mission organizations in European and American countries to the non-Christian world. But now this is not just the monopolistic enterprise of countries or churches in one part of the world, but generally speaking it is the responsibility of the whole church of the whole world which regards Christ as Lord; and every Christian is a missionary...The problem of evangelism in Japan is a co-operative responsibility of the world church, and the church in the whole world shares the burden, because of loyalty to the Lord of the Church. We must now get rid of the 'foreignness' which has accompanied the concept of mission...We look forward to the time when the name 'missionary' will be used not only for the foreigners but also for the Japanese; not only the minister but also the layman shall become conscious of himself as a missionary." (JCQ, Winter, 1953)

Besides the deepened conception of the mission of the church, there was another motivation for the new acceptance of evangelistic responsibility on the part of the Japanese church. It was the desire for independence from foreign control and foreign support. It is interesting to note in the Japanese press article which appears in this issue of the *Quarterly* that this desire for independence is given as a basic reason for the establishment last year by the Kyodan of the Home Missions Society. The tone of this particular article and the fact that it appeared in a popular daily newspaper suggest something of an appeal to nationalism, but is it not also a sign of health and growth when a church, like a growing youth, comes to the point where it wants to stand on its own feet? We can rejoice that this upreach also means a new outreach.

Secondly, the conference was significant, we believe, because it provided a new visual evidence of the actual strength and potentialities of the Christian church in Japan. Too often we have been impressed by her weakness, implied in the fact that only one-half of one percent of the Japanese people are Christians. But there is *strength* in the Japanese church, strength of which most of us, including the Japanese Christian leaders, have not been sufficiently aware! Henceforth, it will not be easy to forget the impression of 3,000 Christians meeting, singing, praying together under one roof, or the experience of sharing in smaller discussion groups the common problems of Christians in Hokkaido and Kyushu, Shikoku and Honshu. It will not be easy either to forget the appeal of Dr. Leber to "live in the big things," to become aware of the breadth of the Christian church and of its invincibility.

Finally, this writer was impressed by a new emphasis in this conference upon the importance of the layman. This is especially important in Japan where

the church has sometimes tended to carry on the feudalistic pattern in the relation of the pastor to his people. As E. Stanley Jones pointed out recently, "the Church in Japan is a pastor's church, organized around the pastor." Nothing can happen without the pastor, and because he takes responsibility for everything himself instead of delegating responsibility to lay people, he creates weak laymen. "That pattern," says Dr. Jones, "is not capable of winning a nation to Christ... If the nation is to be won, that pattern must be broken and scrapped and an essentially lay Christianity produced, the pastor stimulating, guiding and spiritualizing a lay movement." (JCQ, Summer, 1953) We agree, and we believe it was therefore significant that laymen had a place in this conference not only as delegates, but also as leaders, and that attention was given to "the witness of the Christian layman" and to the role of volunteer lay evangelists, working with the pastor.

There was something about the conference that was definitely "right." It was not a premature attempt by anyone outside to force the flower of evangelistic activity to bloom in Japan. Rather it was the culmination of a process of maturation within the Japanese church itself. Many factors, both foreign and Japanese, contributed to this process. The conferences at Willingen and Lucknow and elsewhere, the influence of leaders who came back to Japan with a new vision, the labors of foreign missionaries and Christian leaders of the past, the new demand for independence and the organization of the Home Missions Society were all part of the background of the recent conference. They helped to make it possible, and they made its findings more certain of being acted upon.

A Word of Appreciation

In this first issue of the *Quarterly* after the annual meeting of the Fellowship of Christian Missionaries, at which the new Editorial Board was elected, we wish to express our thanks to all Board members—"retired," continuing, and newly-elected. Their loyalty, interest, and friendly counsel have been an important asset to us who have had direct responsibility for the editing and publishing of the *Quarterly*. The editor is especially grateful to Mr. Everett Kleinjans for his assistance during the past year, and for his willingness to continue as a member of the Editorial Board, even though other pressing duties make it impossible for him to continue as associate editor. We feel fortunate, however, in the selection of the Rev. James Scherer as his successor. Mr. Scherer is a Lutheran missionary who formerly served in China and who is now living in Tokyo during his period of language study.

Procession or Penetration?*

CHARLES T. LEBER

"Ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the ends of the earth." (Acts 1:8)

Many times we concentrate upon the first part of that great verse. We know that only as the Holy Spirit controls and directs us are we able to be true evangelists in this time or any time. However, it is the latter part of the verse that I want to concentrate on here: "To the ends of the earth." I do not believe that we wander from the truth of Jesus Christ when we realize that in this one world, to go to the ends of the earth means not only a horizontal expansion; it means also to go to the vertical depths. I believe that our Lord directed us not only to go to the horizontal ends of the earth, but to go to the depths of the earth. I mean, to the depths of man's need, to the depths of man's despair, to the depths of evil, to the depths of sin. It is for that reason that I want to speak on the subject, "Procession or Penetration?"

One of the dangers of the horizontal concept of going to the ends of the earth is that many people try to escape responsibility thereby. Sometimes we want to test those who want to move from one country to another to serve, and ask them, What are you running away *from*? When Jesus said, Go ye into all the world and preach the Gospel, and the Great Commission was born, he spoke of going to Jerusalem, to Judea, to Samaria, to the ends of the earth.

Furthermore, I am afraid that some Americans believe that you can only read that passage of Scripture in the United States. You may not have people in Japan—I do not know—who feel that Japan is the center of the universe, but we have people in America who feel that America is the center of the universe, and that the center from which you go to the ends of the earth is the United States. No, it is not a procession from the United States to the ends of the earth that will save the world. For the home base of the mission of the church is no longer in the United States, or in the West. The home base of the mission

* Adapted from a recording of a speech delivered September 23, at the National Conference on the Mission of the Church, held by the Church of Christ in Japan.

of the church is not in Japan, or the Philippines, or India, or Asia, alone. The home base of the mission of the church is wherever the Church of Christ exists, and from there we go to the ends of the earth.

Sometimes as I listen to speakers, I think that they are speaking as though they have no failures and no disappointments. I sit there listening to the speaker and wonder. Have you had the struggles, have you had the trials, have you had the failures that I have had? When I find that he has, then we are drawn together, for we become people of common need before our Savior Jesus Christ. I hope you will understand if I try to become very intimate here and tell you of three major failures that I have had. You know, those of us who go around and speak here and there are very much encouraged when we are invited back again. If you will bear with me, I want to tell you of three incidents where, unfortunately, I do not believe I will be invited back again to speak, and base the three major points that I want to present upon each one of these three incidents.

Not long ago I was invited to speak at a certain church in America. I was asked to speak on the mission of the church. I was asked to plead for commitment to the mission of the church. And I tried to do that. At the end of the service as I came out of the pulpit, a man came down the aisle toward me. As I looked at the expression on his face, I knew that all was not well. He came up and said, "You take your cause very seriously, don't you, brother?" I replied, "It isn't *my* cause. As I understand it, it's your cause as well." He didn't know what the answer was to that, so he thought he would try another attack. "Well," he said to me, "just so you don't take yourself seriously." He thought I would draw away from that. But, for better or worse, I did not. I said to him, "As a matter of fact, my good brother, I do take myself seriously. And I do not believe that is egotism. I think the time has come when Christians should take themselves more seriously in this world today." And he didn't know what to say to that. I looked at him and smiled. He looked at me and didn't smile, and he walked away.

He was an influential member in that church. He did not like the idea of penetrating to his own soul and his life and his pocket book. For he loved a procession! He loved to come to church. He loved the marching forward. He loved to count the statistics. He loved to fill the church. Undoubtedly he was constantly watching how many people were coming to church. He loved to talk about people going out across the world with the gospel. Undoubtedly he became very sentimental and romantic over missionaries going out across the earth, but when they began to ask and penetrate as to what he was doing about supporting

that group of Christians out across the world, when the procession turned into a penetration into his own soul, and commitment and devotion—. It was all right as long as we went to the ends of the earth; it was different when we went to the *end*—of that man's earth. Which brings us to say, if our Christian experience is only a procession we are in danger of denying the fundamental purpose of our faith.

I want to tell you of a second incident. It was at another church in my country. There had been a great procession: we had a splendid congregation. It so happened that the week before I had been attending a religious conference. There I had come to know rather intimately a great Negro leader in the United States, the dean of one of our Negro colleges. I told the congregation what this Negro leader had remarked to me during the past week. He said that he had entertained a white man in his home. It was the first time that the white man had ever been in a Negro home. And as he was leaving, the white man said to the Negro, "I've learned a lesson here. I have learned that it is not the Negroes that are enslaved in America, but the white men are the ones that are enslaved. They are slaves of their prejudices, slaves of their bigotry, slaves of their narrow-mindedness, in so far as race is concerned. The Negro is free to go anywhere, as far as *he* is concerned. But the white man isn't free to go, because his prejudice and his enslavement hold him back."

I told that story to that congregation. After the service was over, we had a little gathering where we had some coffee. Some of the officers of that church proceeded toward me. They said, "Did we understand you to insinuate that we as white people are enslaved in our bigotry and prejudices?" "Oh," I said, "I didn't make any such insinuations. I just came right out straight and said it. For I know the weakness here. You talk a great deal of proceeding. The procession is great, but when it comes to penetrating into social needs, you must confess that you pass by on the other side." This fact of procession or penetration has been given us by Jesus Christ in the unforgettable story of the Good Samaritan. See the priest and the Levite joining in the procession. They were churchmen. They were on their way to a board meeting, they might even have been on their way to a conference on evangelism, but they passed by on the other side. It is not only the question of the Negro problem in America. That was only a symbol of the situation. The Negroes only represent a minority, but they are a symbol of the great oppressed and needful people of the world today.

The church in America may have its guilt as far as the Negro is concerned, but other churches in the world have their guilt as far as other conditions and situations and peoples are concerned. The thousands of people in need of friends,

the thousands of wounded people that need healing, and the church in procession—how it passes them by. Take, for instance, the refugee in the world today. There are 80 million refugees on the face of the earth. That compares to over one-half of the population of my country. I have travelled around the world and have been in refugee camps again and again during these past three years. I have found them in Germany. I have found them in the Near East. I have found them in India. I have found them in Pakistan. I'm on my way to Hong Kong and on my way to Korea, and I know I shall find them there. 80,000,000 homeless, embittered, lonely people, pleading to be healed of their wounds, mentally, spiritually, as well as physically. In refugee camps in the Near East, I have had people drive me up against the wall in anger when I dared to proceed. I pray God to forgive me that as a traveller I passed on in the name of the church and did not penetrate with a healing power. I speak not only of physical need; I speak of spiritual need. I have heard a great deal about the numbers that have gathered in this assembly. That is good. You have come in a great procession. But you will not be remembered because of your numbers. And before God and man, the numbers are not the most significant thing that has brought us here together. It is the purpose that has brought you here. For your purpose is the penetrating power of the redeeming Gospel of Christ. And if that penetration is not dominant and all-controlling, then the numbers will not mean anything. If the church puts procession paramount, it is in danger of passing by on the other side.

There is a third incident which I shall tell you about, where I know I will never be invited back again. It was on a university campus in America. It happened to be a college of law. I was asked to give a speech on "World Christianity." I spoke of the universality of the church, and then I spoke of the unconquerable church. I spoke of the strength of the church in Communist China. I spoke of the strength of the church in Russia, and in Hungary, and in Czechoslovakia, and in Northern Korea. A faculty member in that college could stand it no longer. He arose in the balcony. He said, "Stop! What right have you to stand here in this university before these young men and speak of these good things that are happening in Communist lands?" He got very angry. I waited quietly. I said, "I'm not responsible for the fact that the Church of Christ is stronger than Communism." But he couldn't understand it. For him, religion had been a procession, and when it came up against an iron curtain, it stopped. When it came up against a wall, it could go no further. I don't know whether that thought exists in Japan or not, but I know it exists in the minds of too many people in my country who think that as soon as the Christian

mission is up against an obstacle, then it stops.

This professor was a very wise man—in his own judgment. He was so wise that he thought all the wisdom of the world was in men. He thought that the Church of Christ was controlled by man. He thought it was a man-made procession. Obviously, he did not understand that it was of God, and that “ye shall receive power after that the Holy Spirit is come upon you,” penetrating, and “ye shall be witnesses unto me, in Jerusalem, in Judea, and Samaria, and unto the ends of the earth.” Which brings us to say, that if we think of the church as but the procession, then we shall be stopped. But if we know that it is the penetration of the Holy Spirit into life, we shall understand that no totalitarian power, that no barricade on earth can stop the penetration of the redeeming power of the living God.

Now, briefly, I want to bring “procession or penetration” together in an affirmation. The ecumenical church as we see it across the world, is not a procession but a penetration of the redeeming truth of Christ into the life of men across the earth. And if that be true, then we must go as Christians together in the mission of the church. The responsibility for the evangelization of the world certainly no longer belongs to the West as we once thought it did. It belongs to you. It belongs to the Christians in India. It belongs to the Christians in Africa. All around the world, we must go together. That is why I have gone to nations, as I come to this nation, and say that if it is right for missionaries to be sent from the United States of America to you, then it is right for you to come to us with Christian missionaries. I do not mean only speakers. I mean not only people to come on a visit. I mean, we need those people from other lands who have found great spiritual power through suffering that America has not known, to come and redeem us before we are lost.

I have heard in various parts of the world that there is a rise of anti-Americanism. I can understand why. We have made our mistakes. We have failed in many ways. But there is no time for any anti-Americanism, or anti-Japanese feeling, or anti-Indian feeling. We must be aware of our common need, and we must unite more closely in order to help redeem each other in Christ.

I am not speaking words. I have come from Germany. I sat before Bishop Dibelius. I asked him to send, out of the agony and struggle of spiritual life in Germany, a missionary to America to help us to understand Christian faith and to help us to be committed more deeply to Christian faith. And the Bishop agreed. At first he did not understand, but I told him I was sincere. He said, “We need all our best men here.” I said, “If all your best men remain here, there is danger of deeper misunderstanding and the whole thing will blow up

into war."

I went to a group of pastors that had come out of prison in East Berlin. "One of you must come," I said, "not on a speaking tour, but to stay for three or five years in America, go from church to church and tell Americans what it means to witness for Jesus Christ under fire." Since I have been here in Tokyo, I have received a letter saying that the missionary from Germany to the United States is on his way.

I have done the same thing in France, and a young Frenchman who has gone through the struggles with Communism in France, has gone to America to live among the churches there for at least three years to help win America to Jesus Christ.

The advance of the ecumenical church is not a procession with banners, but is the penetrating power of the spirit of the living God. I want to tell you a closing story. Some in this assembly were at the Missionary Conference in Willingen, Germany, a year ago. There Christians had gathered together from all over the world. One afternoon in a certain group, men were testifying as to their problems in the advance of the Christian mission. A young Christian Persian pastor was in the group. He had a church in a city in Iran. And if you know what is going on in Iran today, you know there are great troubles there. This young Christian pastor rose to tell about his problems. He said, "We're not able to forward. Our meetings are being broken up. It's not only the Moslems; it's the Communists, as well. When we try to hold church meetings, they break the windows with stones. When our young people try to meet, the Communists disturb the meeting. I do not know how I can proceed any further. I think I'll have to stop." Everyone was quiet. Then a man walked forward. I recognized him as a pastor from East Germany. He said, "Do not stop, young man. I have had that experience, too." (He might have said, "You're thinking of the procession.") Said the German out of East Germany to the young Persian, "I will give you a formula. I will tell that which will succeed. This is the formula. *Look for the hunger.*" Look for the hunger. That is, seek—seek—and ye shall find. All men hunger for God. *Penetrate.* Penetrate! "Ye shall receive power," in your individual lives, in the church, in the universal church, in the ecumenical church, ye shall receive power when the Holy Spirit *penetrates*. And ye shall be witnesses unto me unto the ends—the ends—of the earth.

The Rural Social Situation in Japan and Church Education

HIROSHI MATSUMOTO

Up to the present time, evangelistic work in Japan has been centered in the city. According to a recent publication of the NCC, "A Basic Plan of Evangelism in Japan," which shows the percentage of persons engaged in various occupations in Japan, agriculture ranks highest with 49.9%. If we add to this, those who are engaged in forestry and fishing, the percentage increases to 53.2% of the total population of Japan. If we try to show these percentages in the form of a pyramid, the above-mentioned three occupations would fill the base to a point well above three-fifths of the height of the pyramid. Above this are the laborers in industry, the general salaried workers, who make up about 27% of the population. Thus, 80.2% of the entire population is engaged in these four occupations: agriculture, forestry, fishing, and industrial work.

Now, what about the occupations of members of the Christian church in Japan? An investigation reveals the following figures: housewives, 26.5%; office workers, 15.9%; students, 15.1%; educators, 8.6%; public employees, 7.4%. Excluding the percentage figure for the housewives, 47% of the Christian population of the country belong to the educated class, or the intelligentsia. Industrial laborers and miners together make up less than 3%, farmers only 2%, and as for fishermen, about 0.05%, too small a figure to be included in statistics. No wonder that Christianity in Japan is regarded as the religion of the intelligentsia. Returning to our figure of the pyramid, the church population takes the shape of a wedge thrust downward from the top, barely touching the basic population, which is made up of farmers, fishermen and laborers.

We recognize the historical situation of the past which caused evangelism to center in the cities and to appeal primarily to the educated class. But this does not mean that we should continue in the same way. So the biggest problem for Japanese Christianity in the future is how to enlarge the wedge thrust into the pyramid from the top, or in other words, how we can establish the roots of Christianity among the farmers and fishermen, and so make it indigenous. The key which will determine the future of Christianity in Japan is rural evangelism.

For this reason, it is important that we study very carefully the social situation of rural Japan, so that we shall not make mistakes in drawing up and carrying out our evangelistic plans.

The Problem of the Conditions of Production

What is the rural society of Japan like? In order to answer this question, we must first take up the problem of the conditions of production. Generally speaking, the elements of production are the land, techniques, and the laborer himself. First of all, we must not forget that besides the fact that the land is limited, the Japanese farm village, which carries on farming, is an exceedingly small-scale farming society.

According to a report of the Department of Agriculture and Forestry, the average tillable acreage of each farming household in Japan is only 9 *tan 2 se* (approx. 2.25 acres). Japanese farmers are devoting all their knowledge and energy to produce the maximum possible agricultural products from tiny plots of land. Their situation is quite different from that of farmers in Europe and America, who have 15-16 *chobu* (about 40 acres), or several hundred *chobu*, and who do extensive farming with machines. If we are to understand the farmers of Japan and their economic and social situation, we must be cognizant of the inescapable limitation of land which fate has placed upon them.

Secondly, because the land is limited, Japanese agriculture cannot be made capitalistic to any large extent and agricultural techniques cannot easily be mechanized. In a certain sense, the agricultural techniques of the Japanese farmer are wonderful. But they are hand labor techniques, and since there is little margin for the use of machines, there has been almost no change in the methods of labor since ancient times. In Japanese industry, capitalistic management has been accompanied by great technological changes and has resulted in the modernized society of the cities. But the farming villages, in spite of great influence from the cities, remain still very ancient societies with all their feudalistic traditions and customs and methods.

For instance, every girl in the farm villages has a permanent wave; a surprising number of homes enjoy radios; and when it rains, the farmers will probably more and more dress in vinyl coats and trousers instead of the old-fashioned big mushroom-shaped hats and straw coats. But underneath this very modernized surface, they farm in the same way as their forefathers did hundreds of years ago, scrambling around in the muddy paddies, planting rice plants with their hands one at a time, bending over in knee-deep mud. Also

in their domestic lives, they continue to live as their grandfathers lived. Their society is a mixture of all ages of the past and present, with deep-rooted, feudalistic ideas underlying every aspect of life. The farmers in such a society are void of individuality. They live under the unbreakable bond of blood relationships, and the narrow limits of their own small piece of land. It is not a community of awakened individuals, but a community of families bound by the heritage of the past.

The Feudalistic Family System

The feudalistic farm society is built upon this foundation of limited conditions of production. This gives rise to the existence of the family as a unit of production. When a farming society is bound by economic necessity to get the maximum possible production from a limited farm area with nothing but primitive hand-labor methods, the biggest need is working hands. During the busiest time on the farm, before and after the rice planting, farmers have to work like horses or machines; all they can think of is work, work, work. Eating and sleeping are but intervals between work. There is no spare time for individuals to enjoy life. There is no time or opportunity for them to think or act as individuals. So when the planting season approaches, parents are busy trying to get wives for their sons, so they can have more hands to do the work on the farm. The legal, formal marriage may not take place until sometime during New Year's, after the year's crop is harvested and sold, when there is more leisure and money. So, very often the bride appears in her wedding dress with an extended abdomen. The period before the formal marriage is called *ashi-ire*, which means "setting foot in" the family, but it has nothing in common with the so-called "companionate marriages," practiced in some parts of the civilized world. It is a practice which arose from the necessity of having more hands to carry out the productive purpose of the family.

After the war, the occupation force daringly put into practice the Land Reform Law and succeeded in transferring ownership of the land to the tillers. It is said that the purpose of the land reform was to break up the feudalistic family system in the rural areas. The family system was reformed and the right of inheritance, which formerly belonged to the eldest son by right of birth, was divided among all the sons equally. On the surface, this appeared very democratic. But it was forgotten that the amount of tillable land to be divided among several sons was actually very limited. If this law were carried out, it would reduce the portion of tillable land for each family so much that, within a few generations, the land would no longer support the family. So the younger brothers must

abandon their rights and go to the cities to work in the factories or serve in the national police. But the city offers no security; if one gets sick or for some other reason has to go back home, he must ask his eldest brother to take care of him. So whatever legal status the law may give to the younger brothers, the eldest brother in reality retains his authority as head of the family.

It is said that the underlying factors in human life are blood and sex. The preservation of the race, the blood relationship of the parents to the children is realized through the man-wife marital relationship; and thus the human society continues to function. But in a family system where the superiority of the eldest son is recognized and a woman's position is very low, the vertical relation between parents and children is the absolute condition, whereas the relation between husband and wife becomes only a means to maintain the first necessity. The Japanese character for bride (*yome*), which was adopted from China, is a combination of two characters, meaning "woman" beside the "house," and it suggests that woman is only a tool to bear children to the family. Her body is only a temporary abode for children, who will later become additional working hands in the family. Thus she is only another farm tool. If the wife does not give birth to boys, she is despised and insecure in the family because female offspring are welcome only among the domestic animals.

When a younger brother starts his own home by getting his share of the land to cultivate, he is still not quite independent from his eldest brother, whose family is the *honke* ("head family"). His own family is only a *bunke* ("branch family") and he has to till the land for his eldest brother. Under such a family system, the main concern is the family and not the individual members. Thus, in the rural community, the right to voice opinions is in the family and not in the individuals. And the voice of the family of position and rank has more weight than the voice of intelligence. Good or bad, in carrying the Gospel to rural communities, we must recognize the unity of the family in Japanese rural society and, along with the salvation of individuals, we must take into consideration the family if we are to make that individual experience really fruitful. If Christians are to achieve a voice in the rural community, it is important that there be marriages between Christian men and women who will build Christian homes and thereby transform those homes from production-units into life-units.

Feudal Customs and Religion

We shall now take up the matter of feudal customs which remain in rural life. Nowadays, the women of the villages are discussing the question of marriage.

The farmers, in spite of their poverty, spend a very large sum for wedding and funeral services. There is a common saying in rural places, that "by the time you marry off three daughters, you become bankrupt." So some of the women of the villages have voted to abolish the custom of offering a large sum of money to the family of the bride, who in turn must carry with her all kinds of costly furniture and clothes; instead, marriage should be observed in a simple style. But these votes have never been acted upon, because a woman has no voice in the affairs of the family until she becomes the oldest member of the family. Marriage is not a matter between the two individuals who get married, but between the two families, each of which gives one of its members to the other or takes one member from the other. When we ask the opinions of the village people about this matter, the older people have no question about it; the younger people, though with some hesitation, express disagreement with such a view of marriage. So long as the marriage is considered to be a matter for the entire family, there is no possibility of reforming it. The whole matter of marriage is in the hands of the heads of the families concerned, including the whole branch of each family tree. In arranging the marriage, the class distinction between the *honke* and the *bunke* must be carefully considered in order that the arrangements shall be made between equals. The cost of the gifts which are exchanged and the celebration of the marriage must be in accordance with the standards of the class to which the families belong, and any attempt to introduce any change from the established customs is met with very stubborn opposition. This stubbornness forms the conservative character of the rural village life, for here the old traditions are revered above convenience or efficiency, thus ensuring even the techniques of farming against any marked reform or progress.

Keeping all these factors in mind, we shall now take up the religion of the rural people. After the war, when the current of democracy flowed into the rural areas through the cities, the institution which received the biggest blow was Shrine Shinto. The shrines, which up to that time had enjoyed the protection of the State, were now denied state support on the grounds of the separation of the state and religion. This naturally affected the people's confidence in the shrines and confronted the shrines with grave financial and other difficulties. But since the peace treaty and the independence of the nation, Shrine Shinto is showing a gradual revival. People in foreign countries may ask, How, in a civilized world, can such a primitive religion regain the respect of the people? But you must remember that the society of the rural villages is itself the primitive soil in which such primitive life can survive. These shrines are very closely related to the activities of the entire village life, and their rites are practiced as observances

necessary to carry on the farm work, rather than as religion; in other words, it is but old wine in an old wineskin.

The same can be said about Buddhism. There was a time once when Buddhism was accepted by the Japanese as a new civilized religion, but has this religion ever succeeded in breaking up the old traditional Japan? History indicates that it worked the other way. Buddhism with its tolerant nature, compromised with the old Japanese spirit, lost its revolutionary quality, and so became a formal, popularized religion, wearing very superstitious clothes, and now it is only serving to hinder the spiritual progress of Japan. By the practice of worshipping the name-tablets of the dead, by worshipping the ancestors on the Shinto god-shelves and Buddhist alcoves in the homes, and by making the entire village a Shinto community enshrining ancestors or patron heroes or ancient members of the royal family, and thus allowing no individual preference in the matter of faith, the Shinto shrines and Buddhist temples are today playing a very strong part in maintaining the feudalistic society.

When Christianity was introduced into Japan in the early Meiji period, the missionaries made it the first condition of faith in Christ that images and tablets in the family altars must be broken and destroyed. I understand that some of the new young missionaries who have come to Japan since the war are doing the same thing. I do not hesitate to show my respect to them for their zeal to seek purity of the faith for the new converts. But I am afraid I have to remind them that if they think that to destroy these idols is the declaration of Christian victory over them, they will do well to look more deeply into the nature of the problem and try to deal with the real cause of the matter. Shinto shrines and temple practices are now deeply ingrained in the life and emotions of the village people and are the main spiritual support preserving the old Japan today. There are deeper problems underlying rural life, which will never be solved merely by destroying these idols.

Christianity and the Asiatic Character of the Rural Community

The peculiar character of Japanese rural society has produced many problems for Protestant evangelism in the rural community. Of course, we can not take up all these problems in this article, but if we attempt to name some of the outstanding ones, the first one must surely be this problem of the feudalistic character of rural society in contrast to the individualistic character of Protestantism. As everyone knows, Protestantism is a very individualistic religion. It begins with a sharp confrontation between God and man, and salvation is based upon

the faith of the individual. Before God, there is neither Jew nor Greek, neither slave nor free, neither male nor female, but one individual human being, "I," pursued by Christ, the Redeemer. But how can this individualistic character of Christianity be understood and accepted by the rural people who remain in bondage to the old-fashioned feudalistic society of the family system and entirely devoid of self-realization? Obviously, it is a very difficult matter, and naturally, without putting its roots down deep into the life of the rural community, the rural church can attract only the educated, who are separated from the rural people.

So in order for the people in the rural community, especially the eldest sons, the heirs of the families, to accept Christianity, they must first solve the problem of what to do with their relation to the family religion and the community religion. Belief in Christ, for the eldest sons, cannot be considered as merely an individual question. It involves a revolution in the religion of the whole family, including the question of the fate of the family dead of all the ancestral line. So it takes a very gravely decisive courage for the heirs to accept Christianity. It is much easier for the other sons to do so, but they, on the other hand, are the constituent element of over-population in the villages, and they are destined to be thrown out of the rural communities into the cities: Therefore, so long as the church is satisfied with a membership of second and third sons in the rural community, it can expect no growth in the rural church.

What then should be the attitude toward their community of those who become Christians in the rural community? Should they make their standpoint clear before the community, destroying all the idols in the family home and disregarding all the traditions of the community? The future of these people would be simply seclusion from the community. Should they wear a protective color like some of the insects and try to work in the community secretly? But a compromised faith would simply mean its own death. The history of rural work in the past is darkened with such tragedies and failures.

Again, rural people are very poor both in speaking and in listening, though they have quite good ears for rumor and gossip. Rumors are the weapons developed under the feudal system to stifle freedom of speech and to make it difficult for the people to understand and express themselves publicly. So rural people seek to get an understanding through seeing rather than through listening. They have a saying which goes, "While you listen, you expect a paradise, but when you see, you find it a hell." They have no confidence in what they hear until they see it with their own eyes. But Christianity is a religion of words. God's words are spoken and by listening to those words, you are given the faith and salvation.

The central element in the Protestant church service is the sermon, but the people in a rural community can not be satisfied with hearing unless they can see the Christian faith, activated in life and symbolized in various church activities. This adds another problem in rural evangelism.

Lastly, I must speak about the anti-Christian education in Japan during the past three centuries. The most successful education in modern Japanese history was the education of her people to believe in the transcendental nature of the nation and the education against Christianity. The faith implanted in the Japanese mind that the Emperor was divine is closely related to the spirit that rejects Christianity as an evil religion. This spirit is bound together with that of loyalty to the Emperor and rejection of the foreign. Recently this has also been connected up with the European policy of colonizing Asiatic territories, and it has aroused antagonistic feelings toward European nations, with which America is also identified, under the term of Euro-American nations. So the Japanese in the past rejected Christianity without really tasting it or chewing it well; they simply disliked it without tasting it. The education against Christianity was carried on for three centuries in such a thoroughgoing fashion that it has become the blood and bone of the Japanese in general, and the farming people find it very difficult to accept Christianity. Even though they may come to understand and see that it is good, their inborn feeling rejects it as if their blood were rejecting it.

It will take 400 years of Christian education to remove this prejudice against Christianity. If you want to have understanding parents tomorrow, you must educate the youth today. You must begin with the children and babies if you really want to win the villages to Christ. It may sound like a fable or joke, but to accomplish our purpose, we need devoted Christian midwives, who will whisper into the ears of the new-born baby before anyone else, saying, "Christianity is a good religion."

The Rural Community of Tomorrow

When you read what is stated above, you must surely feel that the rural community in Japan is a closed community to Christianity, and so it is. But we have to remember that there is a tomorrow even in the rural community and tomorrow is already being conceived today, and if you observe things closely and carefully, you will see that, though very faintly, the quickening of the new-born-to-be has begun. First, let us look again at the problem of the land which conditions the question of community production. As I stated above, the limited land problem is inescapable for Japanese agriculture, and unless we are successful

in breaking it down, we can never expect any revolutionary program in rural community life; there are people who maintain that when conditions like this are accelerated by the rapidly growing problem of over-population, there is no hope for the democratization of the rural community in Japan. When we see the rice paddies going up to the top of the hills and mountains, the effort to try to open new land for tillage by cutting down trees on the wooded mountain side or trying to dry up some lake shores by opening the gates of the dams, seems to amount to only a degree better than doing nothing at all. But when we think of Denmark, the most highly-developed agricultural nation in Europe, where 62% of the entire land is tilled, in contrast to Japan where only 16.4% is made tillable, we have to concede that more careful and thorough study ought to be given to the problem of finding new tillable land. We must plant fruit-bearing trees on the slopes of the mountains or turn them into grazing meadows for cattle and bring more dairy work into our farming, carrying out the so-called "three-dimensional agriculture" (*rittai nogyo*); we must let our agriculture climb up the mountains, as there is no other ground for us, and lay our hopes there.

Then, too, importation of agricultural products from large-scale farming countries abroad has brought pressure upon the Japanese markets, making it imperative for rural communities in Japan to establish rural co-operatives, on a larger and more efficient scale. For example, if Australian butter were imported and sold at ¥150 a pound, it would bring nothing but ruin to a Japanese dairy farm.

In an effort to smooth out the Japanese economy, the government has set up a policy of low-priced rice, which aims to keep the price of rice low for the consumer, but at the same time, the price which the farmer must pay for industrial products, including commercial fertilizer, is kept at a high level. What a contradiction in policy! The only escape for the Japanese farmer, or the only way he has of improving his agricultural production is by improving the efficiency of his labor, through a stronger co-operative organization of the rural community. That is, through co-operative farming of combined small farms. This is the only hope for the rural community.

Sociologically, we see in the rural community, improvement in transportation and communication, a heightening of political understanding and an advance in education. There has been a decrease in the number of "natural" villages. About 300 years ago, during the Tokugawa period, there were about 230,000 villages. During the Meiji period, about 80 years ago, this was reduced to 12,000. Now there are about 8,000. According to a law which was passed by the Diet this year, any community of less than 8,000 population is required to merge with the neighboring village or town. The government hopes thereby to reduce the

number of villages and towns from 10,000 to 3,500, and to get them organized into larger economic units.

Such attempts to transform the rural communities into more highly organized co-operative units must surely have some effect upon the feudalistic family system and the traditional way of life in the natural village community. Such communities which have been founded upon blood relationships, must give place to communities founded upon individuals awakened to their individual responsibility. In order to bring about such a transformation, the laborers themselves must be changed. Although the farmers in Japan became independent farmers of their own land due to the land reform, the tragedy is that the independence is an outward appearance, because the farmers are not enough aware of their own status to become independent, self-managing farmers.

Then who is to be the real farmer with this new awareness? The Japanese rural community is driven from within by the need for a new type of farmer, and we believe that only God the Creator, the Father of Jesus Christ, can give birth to the new man, through His Holy Spirit, activated through the propagation of the gospel by His Church. But I think we ought to undertake such activity, not in any random fashion, but by careful study and investigation and systematic, scientific strategy, in other words, through educational evangelism in which all the activities are well-planned and co-ordinated. As to the question of what kind of program is most needed to carry out such educational evangelism, I shall try to make it clear on some other occasion.

Evangelism and Rural Problems

A. R. STONE

There has been a great deal of criticism during the past six years of the Rural Evangelism program of the Church of Christ in Japan. Therefore some people might sincerely suggest that my subject should not be "Evangelism and Rural Problems," but rather "The Problem of the Rural Evangelism Program." Without a doubt, some of the rural evangelism program does deserve serious criticism, if that criticism is constructive. However, it is better to do rural evangelism while making some mistakes than to do no rural evangelism at all. The people engaged in rural evangelism are only human, and cannot be expected to act with the wisdom of God.

What is Rural Evangelism? It is the preaching of the Gospel of our Lord Jesus Christ to the people living in the villages and small towns. It involves not only leading the rural people to a saving knowledge of God in Christ, but also leading them to membership in the organized, living Church, the Body of Christ. The purpose of rural evangelism is the same as that of city evangelism. It is when we get to the methods of approach that rural evangelism differs from city evangelism.

For example, wherever the preacher goes, city or country, he has to meet people on their own level and to start from where they are. When one first addresses a rural group who have never heard anything about Christianity before, and the most of whom have never seen a Bible, he cannot begin with a heavy theological lecture on Romans. The rural minister needs to have a solid theological foundation for his own thinking and faith; but when he preaches to farmers he should not attempt scholarly lectures with erudite quotations from Calvin, Luther, Wesley or Barth. Rather, he should use the simple language of the Bible itself with illustrations from the daily life of the rural people. Just as our Lord Jesus Christ had the ability to teach profound truths in simple language that any peasant could understand, so the rural evangelist of today has to be able to teach the profound truths of Christian doctrine in language and thought-forms that are familiar to the rural people of Japan today.

Coming back to our main subject, there are a great many rural problems

which have a bearing on the methods of evangelism; but we can touch only a few of them. The two most important rural problems, as far as the church is concerned, are the family system and economic conditions.

Let us turn first to the family system. Since the war, it has undergone some superficial changes; but underneath, the feudalistic family system still remains supreme in the rural areas of Japan. Under this system the families are closely related to the temple and the shrine; and because of ancestral loyalties it is difficult for the head of a rural family to consider any other relation. He may admire Christianity; but he feels he must keep his formal loyalty for the temple and shrine. And yet, no rural church can be considered to have permanent rootage in a village unless there are several Christian families connected with it. A rural church has no future if it is made up only of younger sons and daughters from homes where the parents are not Christian. The sons may move away and the daughters may marry into non-Christian families. One important practical step is for the church to assist in the arrangement of as many marriages as possible between Christian young men and women, and set up Christian homes in this way. But even this is not enough, as many of these young families move away unless the husbands are eldest sons. *Eldest-Son Evangelism* is therefore very important, even if very difficult.

We must therefore direct our rural evangelistic efforts toward families. We must aim at baptizing father and mother and older children all at the same time. Perhaps we should refuse baptism to the first member of a farm family becoming Christian until that one has led one more member of the family to Christ, so that they can be baptized together. *Rural evangelism needs to be family-centered evangelism.* "My whole family in the Church!" should be the motto of every rural Christian. To accomplish this family evangelism is the biggest problem of rural evangelism in Japan. The Japanese Church with its own knowledge of its own people will have to solve this problem in its own way.

The *economic conditions of the villages* constitute another serious problem for evangelism. There is the poverty of the farmers, caused primarily because there just is not enough arable land in Japan. No matter how equitably it may be divided up, there is not enough land to provide an adequate standard of living for the present number of farm families. There is a tremendous proportion of unemployed people living in the villages of Japan today. With the high birth-rate in farm homes, it seems like an almost hopeless situation. All sorts of remedies are offered, such as emigration, birth control, livestock raising, perpendicular farming, processing of rural products, co-operative associations, etc. Perhaps a combination of all these methods would alleviate the situation some-

what. However, this is not a discussion of rural economics or technical agriculture; and our concern is only to relate this picture of rural economic distress to our program of *Evangelism*.

As Christians we cannot shut our eyes to the economic plight of the farmers. Just as the Good Samaritan in the parable did not pass by on the other side, just as our Lord Jesus Christ healed people's diseases and helped those in distress, so we must do everything we can in a practical way to alleviate the economic distress of the villages. We may not be able to do much; but the fact that we have tried will mean a great deal to the farmers. This help must be given not as by people from the *outside*, but we have to really become one with them in their joys and sorrows, so that we are working with them from the *inside* in a fellowship of joint effort. We must really *care* about the economic plight of the farmers, and not just merely act as if we cared.

This economic condition bears directly on the problem of *self-support in the rural churches*. It is impossible to achieve rural ministerial support on the same basis as in cities. If 100 church members in the suburbs of Tokyo can pay a minister an adequate salary, it will require more than 500 members to pay an adequate salary in the villages. In this connection, I want to pay tribute to the thinking and planning of the *Special Rural Evangelism Committee of the Church of Christ in Japan*. In their advocacy of Larger Rural Parishes, they are urging the organization of a large rural area into one big parish which will be served by one ordained minister and a group of voluntary lay leaders. In this way, the cash givings of many farmers can be put together to provide the salary of the one fully-ordained minister in a large area. There are perhaps 1,000 such areas in Japan; and the parish church should be in the natural marketing center of each of these areas. (There are already quite a number of united churches in the former county towns, and these churches can easily develop into centers of Larger Parishes.)

This year the Special Rural Evangelism Committee is beginning a 5-year program of developing self-support in the rural churches and parishes; and this program deserves the prayers and support of the whole Church. By providing parishes with a little land, or perhaps, livestock, or through the distribution of seeds or young trees, etc., the Committee hopes to provide some permanent means of self-support in addition to cash givings. Then, no matter what political or international conditions may come, the rural churches will be able to keep on with their central task of evangelism.

We can touch on only one more problem of post-war village life in Japan: that of the lack of adequate leadership. The feudalistic history of village life

has not prepared leadership for a more democratic political and economic life. This lack of leadership is reflected in church life as well. Not only did the end of the war reveal a shortage of rural churches, but a still greater shortage of rural evangelists, both ministerial and lay. To meet this shortage in leadership, a strong program of leadership training has been necessary on national, regional and local levels. There is the *Japan Christian Rural Service and Training Center* at Hino near Tokyo; there are about 200 *Rural Gospel Schools* scattered all over Japan, and regional training institutes in various places. In all of these levels of leadership training, the course includes Bible Study, Christian Doctrine, Church History, and Religious Education, as well as studies in rural life, so that the rural evangelists and lay leaders can apply the Gospel of Jesus Christ to the whole of rural life in all its phases.

That brings us back to our starting-point: the purpose of rural evangelism. No matter how simple may be the language used by the rural evangelist, no matter what may be his methods of approaching the rural people, no matter how he is supported, his central purpose and duty is that of witnessing to the truth of God reconciling the world to Himself through Jesus Christ and His Cross.

The Gospel Ship in the Inland Sea

NOAH S. BRANNEN

Last year if a Japanese asked me about my work I would tell him of the *Fukuin Maru* ("Gospel Ship") fully expecting him to understand what the name stood for. I've long since discovered, however, that it represents to the average Japanese no more than the name of a boat--the word *fukuin* not necessarily carrying any reference to the Gospel of Christ, which meaning we expect it to convey. (Another case in point for the ambiguity of this language.)

Surely the name *Fukuin Maru* calls forth a more intelligent response among the readers of the *Japan Christian Quarterly*. But it does seem due time to write the story of the Gospel Ship in the Inland Sea for the scores of new missionary recruits and others to whom the *Fukuin Maru* is still little more than a name.

In the early days of the American Baptist mission work among the islands of the Inland Sea the name *Fukuin Maru* was a "magic title" embodying hopes and dreams for the evangelization of a vast new field.

"This magic title stands for the Mission ship and the work that has grown up around it in the Inland Sea of Japan," the editors of the annual report wrote in June, 1913. "For those who have a poor memory for figures it may be said that the Inland Sea stands for 100,000 square miles dotted with countless islands bearing a population of some 1,500,000. After thirteen years of work, that which was virgin soil at the beginning as far as religious work is concerned now reports believers and inquirers in some 420 places. Regular religious services are held in some 57 places. A church with 130 members has been organized; 3,500 children are in Sunday School, and a company of evangelists [five preachers and four Bible women] aid the Captain [Luke W. Bickel] in the extension of the work. The work which was begun with a small ship built in Yokohama of 130 tons, 85 feet long and with 17 foot beam, has this year been superseded by a new vessel of 164 tons, 122 feet long and 24 foot beam, with engines of 120 horse power and capable of nine knots."

Manned by a crew of ten, this new *Fukuin Maru* was supplemented by an auxiliary motor launch for trips to nearby villages with poor harbors, and a

small native craft called the *Fukuin Maru No. 2* which sent a colporteur into many hitherto unreached villages where he set up his tent hostel during pilgrimage season and lodged Buddhist pilgrims while he introduced them to the Bible. The Gospel Ship ran a course of 500 miles extending through seven prefectures. For a period she ran as far as the Goto Islands off the coast of Kyushu.

The *Fukuin Maru* had a definite field. As one Presbyterian friend expressed it, "Anything that is hard to get at and no one else wants goes to the Captain." Indeed, the Gospel Ship was looked upon as an evangelistic outreach of all Protestant Missions working in Japan.

There were 39 permanent hired houses, though many meetings were held in public halls, in the open, on the deck or below in the chapel of the ship. The Gospel Ship published its own monthly newspaper with a circulation of 700 among the islanders. In addition, Sunday School literature was published for the forty Sunday Schools, and loan libraries were set up in various centers.

In the beginning five self-imposed rules governed the operation of the ship: " (1) The ship shall never undertake work in any place where any other denomination has permanent work. The work shall all be advance work... (2) The ship shall go to every village on every island known or unknown and persist in Christian effort until by general consent of the people the vessel and its message are welcome... (3) The Gospel we preach shall be for all men alike regardless of class distinctions... (4) The islands shall eventually be divided into groups with an evangelist stationed in each group..."

The year by year progress of the Gospel Ship work under Captain Bickel witnessed the achievement, one by one, of these goals until about the year 1915, which marked the beginning of a series of difficulties leading to the deterioration and final abandonment of the Gospel Ship mission as such, and eventually to the practical disbandment of the Inland Sea mission of evangelism.

The primary factor in the defeat of the Inland Sea Mission was war (as was true of all other mission activity in Japan). But the Gospel Ship in particular was adversely affected by the first World War. From 1915 till 1917 the *Fukuin Maru* was held up in harbor because she flew the American flag. This period of inactivity of the ship was enough in itself to weaken its mission activity, but even more serious than the official restriction on the ship's movements was the rising psychological opposition to this method of evangelistic endeavor, both on the part of the Japanese and of the American mission board. Nationalism was beginning to show itself strongly during this period, and, rather than decrease after the war, it continued stronger than before. The

American board was beginning to feel the discomfort of kid gloves and finally decided that the best solution was hands off entirely. This decision was reached in 1927 when the ship was sold to continue to fulfil its commission as a mission boat in the Philippines.

Another prominent factor that contributed to the final abandonment of the *Fukuin Maru* was the problem of finding a suitable successor to the first captain. Captain Luke W. Bickel will always be remembered as the founder and chief spirit behind the evangelization of the Inland Sea. He served as captain of the little white ship for almost twenty years (1899-1917), until he died in Kobe. Not until Captain James F. Laughton took over the wheel in 1921 was another sailor-missionary found to take his place, and by this time relationships with the government had become so strained, and American support had been diminished to such an extent that the imminent end of the ship was apparent. Laughton went home on furlough in 1926 and the ship was sold the following year.

In the last years before World War II, another missionary, M. D. Farnum, living on a small island in the central group with his wife and family, helped the original Gospel Ship Church to divide and develop into six congregations that have survived and resurrected the present evangelistic activity in the Inland Sea.

This closes the first chapter of the story of the Gospel Ship in the Inland Sea. A part of her mast that supports the beams of the Shigei Church, a few folding chairs and pulpit at Miyanoura taken from her chapel, five frame church buildings built from the proceeds of her sale—these form the material wake of the memorable *Fukuin Maru* that pioneered for Christianity in the Inland Sea.

The spiritual wake? Where is there a young missionary who is qualified to make such a reckoning? Perhaps the conversation I had recently with an old gentleman who lives in the Inland Sea will tell something of this part of the story. In an endeavor to learn more about the islands among which we are now working, and hoping to gain information which would help us plan new strategy for the evangelization of the Inland Sea, I had sent out a questionnaire to leaders in the islands. The questionnaire must have seemed very facetious to old Pastor Murakami (age 73). He is the last of the original evangelists who served with Captain Bickel and is now pastor of the Church that meets in his house on his native island of Iwagi. Instead of answering the questionnaire, he appeared at my door one Monday morning, and, until his ferry departed at 4:00, he filled my ear with tales of the early years of labor in the harness among the islands of the Inland Sea. He told of how he was converted as he listened to Captain Bickel preach from the steps of a temple in Iwagi, of being ostracized

from the community and island, of forced separation from his wife and children (whom he never saw again), and of the years of hardship as an evangelist among the islands. Now, when he alone remains of the original crew of evangelists, he is received back into his old village and encouraged to do Christian evangelism at the very scene of his own bitter persecution! All this is what the name *Fukuin Maru* means to Pastor Murakami. A bit too much to tell in the space provided by my questionnaire.

I cannot attempt to tell here the story of others who have known "persecution, famine, stonings, shipwreck, and peril" for the sake of the Gospel in the Inland Sea. Nor of the many whose story is not as dramatic but whose solid faith is the secret of the resurrection of the gospel mission in the Inland Sea in recent years.

We have seen something of what the name *Fukuin Maru* means to those who have ridden out the storm. But to those of us for whom the storm is still in the offing the name conjures up a different set of pictures, many of which are very discouraging.

No 122-foot sailing yacht this, but a 52-foot cabin boat of 17 tons and a speed of 7 knots, manned by a crew of two, the engineer and evangelist. This is the boat that was launched on April 4, 1950, through the initiative of the Inland Sea Evangelistic Band as a memorial to the fifty years of continuous Christian evangelism in the Inland Sea. In the eyes of a foreign missionary the equipment was meager indeed, but one fact overshadowed all else. Like the new world, rising out of the rubble and destruction of war, here were the six Churches, built by the Gospel Ship, reviving to rebuild the Gospel Ship itself. Whereas the original *Fukuin Maru* had been launched and supported by American gifts, the successor was an indigenous project, having the good will of the *Shinseikai* (Japan Baptist group) but without American backing. A request was made for a missionary helper; but the work was underway again, this time without a missionary.

Today's story of the Gospel Ship in the Inland Sea includes another chapter that is not to be found in the earlier history—established Churches with active programs and evangelistic activity radiating from these established centers. This was the goal of the work from its inception, and, though partially realized, it is still far from actuality.

There are now seven established Churches and one recognized preaching place with a total membership of 225. The workers include six ministers, the ship's evangelist, a missionary family, one Bible woman, sixteen kindergarten teachers, and four lay preachers. There are thirteen Sunday Schools with a

total membership of 865. One Church alone has four preaching places, and the Gospel Ship makes regular calls at ten other stations, most of which have organized Sunday Schools and some of which have regular preaching services.

A superficial comparison of this report with that of 1913 would reveal a sharp decline in numbers of people reached by the Gospel Ship evangelism. Indeed, the scope of the field of the present ship's activity is hardly a tenth of that of its predecessor. The number of Christians on the rolls is below that of 25 years ago. Equipment and effectiveness of the present Gospel Ship as a means of pioneer evangelism is perhaps a tenth of that of the original. But this superficial comparison would not reveal the secure roots of Christianity that have been sunk into the soil of a number of islands, the impregnable faith of a handful of Christians who made no compromise with the war government, the uncountable wealth in the rapport established among the island folk for Christianity by the Gospel Ship. Somehow, in the face of a rather depressing picture of Christian activity in the Inland Sea at the present time, I feel there is real cause to believe that the Christianity that is found here is of the quality and character that will endure and spread, relatively independent of what foreign missions may be able or willing to do. The launching of a Gospel Ship with only a handful of impoverished island Christians standing behind it is either an act of utter foolishness or one of utter faith. I believe it to be the latter.

The *Fukuin Maru* is the spiritual center of the Inland Sea Mission, but the actual center of the mission activity is the strong Church at Habu. Located in the most industrialized city of the islands where Hitachi Shipyard employs some 3,000 men, it is financially a strong Church, with a large proportion of young members. The present plans, however, are to shift this center to Mukaishima, an island which is in many ways similar to the island where Habu is located, and in close proximity, but much more convenient to the mainland (Honshu). Mukaishima is located opposite Onomichi, which is the central port on Honshu for most of the islands within the field of the present Inland Sea mission. From Mukaishima the *Fukuin Maru* can travel eight hours west to the western limit of our field (Oshima, near Iwakuni), or east eight hours to Shodoshima which is the farthest post east. A missionary residence is under construction on this central island of Mukaishima, and a Sunday School and Sunday morning worship service are already underway. The function of this center will be primarily to serve as a training center, though the nature of this center, and the extent to which it will develop are matters which are still in the planning stages.

The Inland Sea Mission is not to be mistaken as a mission to fishermen.

On none of the ten islands which we are now reaching (Oshima, Nakajima, Kinoe, Omishima, Ikuchishima, Iwagishima, Innoshima, Mukaishima, Hiroshima, Shodoshima) is fishing a principal industry. Farming is the chief occupation on six of the islands, shipbuilding on three, and stone masonry on the other. The majority of the Church members are employed in shipyards (since more than half of the Christians are members of the one Church in Habu where Hitachi Ship Co. is located). Merchants and artisans make up the next group, while farmers are third in proportion.

As is to be expected among conservative island folk, the religious picture changes slowly, but some movement is to be noted. Our recent survey of the strength of native religions among these ten islands shows increasing activity at the temples—especially in the way of kindergartens and activities for children. One temple has built a well-equipped modern kindergarten building on its grounds. A large group of children accompanied by their leaders joined our own summer camping group on the beach last summer, and, on inquiry, turned out to be a *Tenrikyo* Sunday School group. *Tenrikyo** is becoming increasingly popular, and every island reports at least one *Konkokyo** “preaching place,” though there are no “Churches” yet. *Seicho no ie** is becoming more and more popular, though the popularity of all these groups is expected to be considerably behind such groups in the urban areas. On one island where the Christians cannot raise enough money to pay the pastor’s salary, a shrine was recently renovated to the tune of ¥130,000,000.

Other group activities in these islands include a youth organization in the more progressive towns. There are *Tomo no kai* groups, or women’s cultural organizations, in several. One island reports a veteran’s organization that was supposed to have been disbanded under SCAP. Mukaishima has a Communist organization which still publishes a monthly paper recognized as being “Red.”

For the backward religious attitude of the island people, I refer the reader to Tom Grubb’s article in the last issue of the *Quarterly*. His keen description of the religious concepts of these people has enlarged my understanding of them greatly.

I have been asked frequently about methods of pioneer evangelism. “How do you go about anchoring in a new port?” Being no expert on methods myself, I’ll simply try to tell what I have observed in traveling with the evangelist for the past year.

For the most part he has gained entrance to a new place through personal

*Popular indigenous sects which have shown an amazing vitality since the war.—Ed.

contact—i.e., a relative or friend of a friend of the Gospel Ship. Frequently we have heard of a Christian who was converted during the activity of the first Gospel Ship and who is the only Christian on his island. We have been able to begin meetings on two islands recently through such a contact as this.

Sometimes we have been able to beg an invitation of the *Seinenkai* (youth group) or *Tomo no kai*—groups that are always seeking speakers on different subjects for their meetings. The *Tomo no kai* have been a particular blessing in the islands for two reasons: (1) the Christian emphasis of their meetings, and (2) the fact that they have liberated housewives from home in the evenings. Two of our most promising preaching places have begun in this manner—one, through a *Seinenkai*, the other through a *Tomo no kai*.

Mass meetings in the public hall, or special programs for schools has been another of the evangelist's approaches. We have very rarely met opposition in seeking to secure the public hall or school if we take a program such as a musical concert, or the evangelist's puppet shows. American slides are always welcome, and not infrequently the lecture topic, "What is Christianity?" gains admittance. To these mass meetings the whole village comes (whether they want to or not). The city hall announces the meeting over its P.A. system when the children are returning home from school and again at about supper time. Sometimes we are charged for the use of the speaker and hall, sometimes we are not.

We often discuss the value of these big meetings and I wonder about them, but I shall never forget an experience I had recently. We pulled in to a new port, praying that the Lord would prepare the way, entirely ignorant of what we would find there. Our first shock came when we discovered a beautiful harbor construction—better than any port we had entered in the Inland Sea. We landed and immediately made our way to the town hall for *aisatsu* (formal greetings). We met the mayor and told him our business over a cup of tea. Then something happened that I cannot explain. I was not talking. The evangelist was explaining who we were and why we had stopped here. Then I looked up and caught the mayor's eye. He returned the glance—and a sensation came over me. I was reminded of what Jesus felt when the woman with the issue of blood touched him. I felt power go from me; it left me weak. I knew, somehow that God's power had come through me as an electric shock and entered this man. His speech proved it. He began asking about Christianity in a personal way—all the time speaking to the evangelist. He had several questions and revealed that he had wanted for some time to really know about Christianity, but there were no Christians on this island. He continued to question us until

the evangelist was able to reveal to him the central truth of the Christian faith. Then, before we left, he asked if he might bring *aisatsu* at our evening meeting. In his address before the village, he offered them Christianity. It was a strange offer: "I want you all to listen," he said, "to what these two have to say. You judge it and see what you think. But I want you all to listen." In that clamoring crowd of a thousand or more, half children, I wondered when it was all over if anyone had listened. Yet I think, somehow, the mayor had.

But this was not begun as the story of the new missionary to the Inland Sea; it was begun as the story of the Gospel Ship. And as such, I suppose, it has come to a close. No, rather, it is at the point of a new beginning. The challenge that called for the launching of the first ship at the turn of this century still remains—perhaps an even greater one: some two hundred Christians (in our group) among two million island people, to whom the *Fukuin Maru* is still only the name of a boat, and the gospel it stands for merely an undisturbing foreign innovation.

Demonstrating Our Faith

EVERETT W. THOMPSON

The cabaret in Taura, catering primarily to American service men, was dissolute and immoral—a disgrace to the whole community. It occupied the former Japanese Naval Officers' Club there, which by the occupation had come under the control of the American Navy. The Navy could not tolerate such a place, and closed it down. Could not the church develop the property as a social center to *serve* the whole community? With this challenge Captain (now Admiral) Benton Decker, commandant of the United States Naval Base at Yokosuka, offered the use of the set of buildings in the factory section of the city to Dr. Ernest Bott, head of Church World Service and LARA in Japan. That was the summer of 1946, a year after the end of the war.

The area had become a red light district, much to the distress of many decent people who lived there. Refugees from bomb-torn Tokyo and Yokohama had flooded into this city which was untouched by the bombs. So had repatriates from all over the western Pacific. More than 40,000 people lived within easy walking distance of the proposed social center, often living two or three or four families in a one-family house.

The main building of some 600 tsubo (approx. 21,000 sq. ft.) on two floors was an inviting opportunity. So were the surrounding buildings of nearly 1,000 tsubo (approx. 35,000 sq. ft.) more. The big empty rooms cried out, What can you do with us? Two weeks after Captain Decker's proposal, a committee of Christian leaders in social work from Tokyo and Yokohama met in one of these rooms with a group of responsible local citizens and officials. Among these were representatives of the Mayor's Office, the City Welfare Office, the Board of Education, the Police, the local Women's Society and the local Youth Society. The question asked not only at this gathering but also at other group meetings and in homes and offices was this: What do you think are the most urgent needs of the people of this community, which could be met by some program in these buildings?

We wanted to begin with social services which the most responsible local people thought were important. None of these people was Christian. We wanted

them to know that we were concerned to serve the *whole* community, not merely that group which accepted our Christian faith. We wanted them to feel that Christians were concerned with problems of the local people, not merely with some exotic thing called a church. Eventually, when a church emerged, we hoped that both the Christians and the non-Christians would come to recognize that the church was there to meet human need on every level, not just to set up some traditional institutions of the West. We wanted local people to feel that the undertaking was something in which they would naturally want to share. That was why the first meetings were neither Bible classes nor preaching services but discussion groups on local problems for non-Christian officials, mothers, non-Christian young people, men who were interpreters at the Navy Base. That was why we did not tell them that we proposed to do thus and so, but asked their advice and in countless ways followed the advice received. The local *seinen-dan* (youth group) was meeting in the buildings at our invitation, and of course rent-free. We asked the young people if they would serve as volunteer workers to paint the big roof to make it weatherproof. They refused us. They said, "We would be glad to paint the roof, but two other nearby *seinen-dan* would feel hurt if they were not asked to help too." So representatives of all three groups shared in the roof painting.

We were confident that if we began with problems which local people felt were urgent, and conducted programs with Christian leadership (and local help), it would be possible continuously to lift the sights of our new friends in the community: to help them see their problems not merely as relief, recreation, health and jobs, but as problems in personal attitudes, community spirit, personal faith, spiritual resources, "invisible means of support." We hoped that the personal faith which townspeople would gradually discover through this grappling with practical problems in co-operation with their new Christian friends on our staff would be of the grass roots and practical variety which would never lose itself in abstract discussions or futile pleading prayers where consecration was needed, but would constantly demonstrate its convictions in new areas of service.

With this hope in mind, we were determined to demonstrate our faith first and wait before talking about it till people asked us to or till immediate situations showed that individuals were ready. There was no doubt in our minds that the greatest service which we had to offer was to share Christ with people. We wanted to do this at the request of seekers, not as if we were propagandists or had something to sell. How long would we have to wait for such invitations? We were prepared to wait a year or two if that were necessary. But in the first week, the Mayor asked us to make our building a YMCA. He had visited

YMCAs in America. In the second week a non-Christian mother said she thought a Sunday School was more basic than the lending library which another mother had proposed. She had never forgotten one brief year of Sunday School in her childhood. And in the third week, a group of officers in the village *seinen-dan* asked if we would start a Bible class for them, not in English with the emphasis on the *English* but in Japanese with the emphasis on the *Bible*. This resulted eventually in the baptism of 38 persons on a single Sunday and the founding of our Taura Church and its recognition by the Kyodan.

The preparation of this group for baptism took nearly two years. Meanwhile our Sunday School grew up through another series of circumstances. Beginning with two little girls listening wistfully from the doorway to her piano playing, one of our workers in a few short weeks found herself with a Sunday School of a hundred members and a desperate need for assistant teachers. This was in 1947. By 1951 when members from two branch Sunday Schools in neighboring sections of the city joined the main Sunday School for a Thanksgiving service, 850 children and young people attended. Since then two more branch Sunday Schools have been started.

Whenever a new individual shows an interest in learning about the things of Christ, we are encouraged; and for every one who makes a clearcut decision to follow Christ, we thank God. But it is all too easy to narrow our attention to those who are enquiring or to center our concern on those who have found the beginnings of a faith. Remembering Jesus' words, "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners," we feel that a major part of our task is to make fresh contacts daily with as broad a section of the community as possible, in the spirit of the Master, with practical concern for the problems of living which beset them. As noted above, we count some 40,000 people within fifteen or twenty minutes' walk of the center. This means perhaps 10,000 homes. We would like to touch every one of these homes with some practical demonstration that God cares about them and that God calls them to share in his caring for others, even to the ends of the earth. Recognizing our human inadequacies, we yet would rather express some aspect of the Love of God in deeds which any man can understand than merely talk or sing or pray about God in the hearing of a little group which all too easily can become ingrown and self-centered.

Four years ago we began a Well Baby Clinic. Its purpose was to welcome mothers of babies for monthly conferences with a Christian public health nurse, on the health and the care of their babies. Doctors from the neighboring Christian hospital and elsewhere come in one or two afternoons a week. But

mostly our full-time Christian nurse meets the mothers. When we began this clinic four years ago, doctors said that one child in every four in Taura died before it was two years old. Since then we have had direct contacts with more than 2,000 mothers whose family situations are recorded in our files. Local doctors declare that the habits in baby care for the entire community have changed and the death rate has sharply declined.

The schools now check all their pupils for T.B., but this does not apply to mothers and pre-school children. About once a year we hold a special T.B. clinic. More than 500 mothers and babies get a skin test for T.B., followed a few days later in the necessary cases by a micro X-ray test. In this way in one year we found over 70 suspects, more than 25 serious cases previously unsuspected; and we were able in one way and another, regardless of economic circumstances, to guide every one of these to professional care outside our clinic.

Constant checking of pre-school children for intestinal parasites is an important part of our work. The Prefectural Government has made us a LARA Free Powdered Milk Station. And so hundreds of mothers unable to nurse their babies have received for the period of their greatest need free LARA milk through this clinic. This is in no sense a bait, however, for the milk is given one day a week only, with no strings attached. All health consultations are on other days.

Six days a week there come to our center some 150 pre-school children between three and seven years of age, many from homes where mothers are working. They stay all day, get a midday meal, a nap and an afternoon snack. Of course getting these children off the streets is worth while, but we have other main objectives: building strong healthy bodies, providing happy, creative daily experiences, helping them grow in resourcefulness and self-confidence and helping them to be aware of other people's needs and of God's goodness to them.

Each spring we have three times as many applicants as we can take in, though some such day care centers in our vicinity have not as many applicants as they wish. The secret of our success, we think, is the fact that every one of our teachers is a trained kindergartener and a devoted Christian. To them every child is important and every parent a personal friend. Special opportunities are offered both fathers and mothers to understand what we are trying to do for their children and to encourage them in the same ideals in their home care of their own children.

After-school hobby clubs for primary school children and junior high boys and girls offer similar opportunities at their age levels to develop personal resourcefulness and mutual co-operation, not through verbal precepts but in

situations experienced with other children. Here again the full-time club leaders are Christian young people with professional training in group work with character training as its objective.

Some time ago one club leader discovered that five boys had wrenched various metal fittings off the lavatory walls and sold them for junk; in fact they had joined the club just for this purpose. Knowing that every action, however wrong, is the attempt of the person doing it to solve some personal problem, and that mere condemnation still leaves the same problem demanding other anti-social activities, the club leader did not scold the boys but talked with them as a friend about their point of view. These boys, it proved, had no allowance for spending money from home, as their acquaintances had, and this seemed a convenient way to get cash. The club leader visited each home, incidentally brought up the need for spending money, but did not mention the thefts. The police tracing other metal thefts and hearing of ours, asked the names of the boys but were told why we could not give the names. The boys soon knew that they had been protected both from their parents and the police. They knew the club leader was their friend and they were willing to do anything to repair the damage which amounted to about ¥10,000. She helped them get after school jobs—selling papers and the like—and they began paying back in small installments. Finally the mothers heard about this—but not from us. They came and offered to pay the damage promptly. We thanked them but helped them see that the boys needed the experience of paying for their own vandalism. Here were five more homes, now strong allies of the community center and natural candidates for entry into Church and Sunday School.

Every Sunday we have from two to ten people attending church for the first time. The various experiences in the community center offer many challenges; but we try never to urge people to attend. Always the opportunity is there when they come to recognize it as an opportunity.

Three nights a week 150 young people gather for English Night School. They meet in small classes of 25 or less for experience in actual conversation. There are four different levels. The upper class is composed of college students, business and professional people and English teachers. Most of course are non-Christians. We do not teach Bible or the Christian faith directly, but nearly all our teachers are Christians, and volunteer Bible classes attract a considerable number. Two strong members of the official board of the Taura Church first discovered Christ through these Bible classes.

Our Sewing School of some sixty students has both day and evening sessions. The girls are so eager to learn foreign sewing, either for making their own

clothes or for earning a living, that they stay overtime and come on holidays. The sewing teacher is a second generation Christian and an officer in the Taura Church. In five years most of these girls will be married. The school offers them Christian ideals and practical discussions of boy and girl relations, marriage and homemaking, the family system and current modifications of it. The volunteer daily worship services are well attended.

Almost from the first we have had a public library in the center. This began with a small shelf of picture books for children. It now includes books on electricity, chemistry, higher mathematics, philosophy, education, child training, sociology, social work, biography, history and the Christian faith—along with many more in literature, fiction and children's stories. The books are still all too few, but they number over 4,000 volumes. True, some are lost and some are stolen; but these are some half-dozen volumes a year. Our librarian has a graduate degree in Religious Education from Toronto and has carefully trained herself in modern library methods.

Outside the center we have found many jobs for many people. Inside we have made two small experiments in providing jobs. Last year we took in a class of physically handicapped people to train them in the making of *zori* (Japanese sandals). Five completed the course and are making *zori* in their homes. It is not a very remunerative job, but at least they have a larger income than before. For several years we have had a sewing project for widows. We have not been able to find the large market to make this an impressively large enterprise. But a half dozen widows have continuously had work, part of which can be done in their homes. This has helped them to support themselves.

In our community many people are in trouble and need some one to turn to for help when life seems too much for them. We have two trained Christian case workers giving full time to helping people to help themselves.

It began with an eight-year-old girl. Her parents separated and each supposed the other was looking out for her. She came to us asking where she could sleep that night.

Once a young man came in saying that his girl friend did not love him because he was too poor. His problem, as he saw it, was, should he murder the girl—or rob a bank and get money enough to marry her?

Another young man wanted to commit suicide because his T.B. was a burden to the family and his stepmother wanted to be rid of him.

A man in his fifties had been discharged from his job as salesman. Would we help him find a job to support his family?

The mother of a high-school boy had just discovered that her husband was

living with another woman. What should they do about it?

An old man was in love with his son's wife and threatened a violent solution of this problem.

A seven-year-old boy was unmanageable either in school or at home. Could we help?

A twelve-year-old girl has never attended school because T.B. of the bone has given her curvature of the spine. Her father is ashamed and keeps her hidden.

A youngster not out of high school was taking heroin shots every day and was an habitue of houses of prostitution. His family thought him beyond hope.

And countless less dramatic needs, but just as urgent—for jobs, or hospital care, or solution of family problems—are constantly pressing upon us for some answer. We can not be expert in so many fields, but we make it our business to know where the experts are and to draw on their help—city welfare, employment bureau, psychiatrists, hospitals, schools for the blind and deaf and crippled and many more.

This drawing on the experts is often thrilling. The heroin addict spent a month in a hospital where his physical craving for the drug was treated, but at the same time the emotional problems growing out of an unhappy family situation were recognized and psychiatric treatment was given. Our own worker must draw on all his skill as a trained case worker to overcome the embarrassment of the boy, his fear of the heroin gang, his hopelessness, and the total indifference of his family. But once the boy is "cured," what will prevent him from drifting right back into the old pattern again? Continued friendly counseling and the utilization of summer camp, youth club, church youth group will eventually, we hope, set up not merely a new pattern of habits, but a new vision of life and the religious consecration on which Alcoholics Anonymous depend for their solutions. Often the most needy persons would scorn the suggestion that the Christian faith could help them. Yet before the case worker can feel that a basic solution has been found, he must help the person in need to discover such a faith for himself. Here the case worker draws on the expertness of the pastor as he does on that of doctor or psychiatrist.

For four years now we have had a low rental dormitory for young business people away from home. Now that the housing problem is not as pressing as it was right after the war, we are changing this to a dormitory for widows with dependent children, in co-operation with the city welfare office. Nearly every department in the community center will become an asset to this dormitory for mothers and children: the case work, the day care, the children's clubs, the

library, the well baby clinic. We believe this new project will be one of the most basically useful of any we have undertaken.

Of course we have our full share of failures and unsolved problems along the way. The most urgent of these is that we have not yet learned how to absorb into the church, and hold, the continuous flow of new candidates which the social service program makes available to the church. If we had, we would be doubling our effective membership every year, and the church would be economically and spiritually much stronger than it is. Yet it is still true that the Taura Church is cultivating a maturity and responsibility in the life of its members which is an encouragement and an inspiration. From the first the church has been financially independent of the community center. It receives no subsidy from any source. In the beginning its services were conducted by the missionary and by neighboring pastors; later the pledged offerings made possible the calling of its own full-time pastor. The offerings deposited in the bank weekly up to this point largely paid for the parsonage. The project for building our own sanctuary is just getting under way. Out of the life of the church a steadily growing stream of young people is planning for full-time Christian service. Two are in kindergarten teachers' training school. One is in theological school. Several others are seriously weighing such decisions. And this summer the Taura Church has sent out its first foreign missionary. Our head kindergartener, Miss Sumiko Miyamoto, has just realized her long time ambition to go to Brazil. There she plans to use her training and experience with little children in helping Japanese colonists to a better way of home and family life, to interracial understanding and fellowship and to a transforming Christian faith.

Bibai, A Pioneer Evangelism Project

EVYN ADAMS AND LESLIE R. KREPS

Bibai is a bustling, thriving, industrial mining community located to the northeast of Sapporo, Hokkaido. Sixty years ago this area was untouched mountain and virgin forest. Today there are countless farms and rice fields covering the valley and five large coal mines in the mountains.

The population of Bibai is now nearly 100,000 and the city is growing rapidly. As the population increases, Bibai is becoming more and more like a metropolitan area with a number of separated communities feeding into the hub area of Bibai itself. Each of the five coal mines is the center of a clearly defined community, and the agricultural area is politically and socially divided into communities that form satellites of Bibai.

In April, 1952, a young theological graduate, Rev. Katsumi Yamahata, and his bride, were appointed by the Hokkaido District of the Church of Christ in Japan (*Kyodan*) to start work in Bibai. A missionary, Rev. Evyn Adams, was assigned by the Co-operative Evangelism Committee to work with them. This combined rural and industrial community had been selected by the District Co-operative Evangelism Committee as a pioneer evangelism project. In line with the general Co-operative Evangelism Committee program, the aim of the Bibai project was to go into pioneer territory as far as the Christian faith is concerned, and to do patient, consistent evangelistic work until a flock of believing Christians was gathered together and developed into a healthy, self-supporting church.

One of the first things the young pastor and missionary did was to search out any Christians in the area. They found a dignified old farmer over eighty years of age, named Kusachi. He had been a Christian nearly all his life. He had been converted while he was a lad living on Japan's main island, Honshu. He then married and came with his bride to Hokkaido. Hokkaido was then pioneer territory, and like the pioneers of the American West, he settled on new land, cut down trees, dug stumps, bought some cows, and made a home out of what before was wilderness. Later came the railroads and the miners digging for coal.

All the while, Kusachi was true to his faith, and even though there were no

other Christians in the area, he faithfully held prayer meetings in his home, not only for his family, but also for those who soon came to be his neighbors. He brought up his children to be staunch believers in the Christian faith. Little by little the prayer band grew. To it was added upon occasion a new neighbor who through the influence of Kusachi had come to believe in Christ, or a graduate of one of the mission schools in Hokkaido, until in 1940 the group numbered over thirty members. Occasionally an itinerant missionary or a native evangelist would stop at Bibai and hold special meetings for the group, but for the most part, they had no shepherd other than farmer Kusachi himself. When the war broke out, the group was scattered, and by 1952, only 10 or 12 remained.

When the sedate old Christian farmer was told of the plans to establish permanent Christian work in Bibai, leading to the establishment of a self-supporting church, he broke down and tears welled up in his eyes. Haltingly, but overjoyed, he said, "This is indeed God's answer to sixty years of prayer." The missionary could only reply, "We are sorry that we are so late."

Today the church at Bibai is made up largely of members recruited from Kusachi's prayer band. Several baptisms this past year have increased the newly-born church and today the young church has twenty-nine baptized believing Christians. The pillars of the church are none other than old Kusachi's sons and daughters. One is the treasurer of the church; another is the leader of women's activities; another is a dependable member of the new official board. The new church has grown not only in numbers, but in a real spirit of self-reliance and self-support, for within a year of its official organization as a church, it has now undertaken the full support of its new pastor, Rev. Yamahata.

The work at Bibai has been carried on in two small grass-matted rented rooms. These rooms have at the same time been parsonage, Sunday School, sanctuary, a social gathering center for Christians, in fact *the* church at Bibai. The work has been hampered by lack of space and adequate facilities, but the members are now launching into a building project. They bought land and are now building a structure which will house not only the small sanctuary, but also the new Christian Industrial Center (on the second floor), and three rooms for the pastor and his wife. The total cost of the land, building and equipment for the center will be \$7,000. The Kyodan from scheduled appropriations is giving \$2,000 and the members of the new church have undertaken the task of raising \$2,000 themselves. The remainder must come from other sources. The members of the Bibai Church are proceeding in faith that their work is led of God and that He will not fail. Already support has come from American servicemen in Japan and increased help from abroad will be forthcoming.

The new church at Bibai marks not only an attempt at geographical expansion of the Christian gospel, but also an attempt on the part of the pastor, people and missionary to do pioneering evangelistic work in a new social stratum of society. The Christian church in Japan has been largely made up of teachers, students and those from the middle classes of society. As a whole, it has not yet reached the common workers and laborers, and yet the laborers make up the largest segment of Japanese society. The work at Bibai is an attempt to reach into the life of the Japanese coal miner, to understand his conditions, his psychology, his hopes and fears, and to bring Christ into his life.

The Church of Christ in Japan has this year set aside a small appropriation to begin pioneer work among the industrial classes of Japanese society, and in particular, among the coal miners. This appropriation is for the construction of two centers, one in Kyushu and the other at Bibai in Hokkaido. Each center is to be a place where special effort will be made to study, understand and reach into the lives and homes and work of the coal miners.

As this issue of the *Quarterly* goes to press, the roof of the community center at Bibai is already up and the building will be finished before the cold and snowy Hokkaido winter sets in. The rapid progress, at minimum expense, was made possible by the selection of Bibai as one of three sites in Japan for International Christian Work Camps, carried on during July and August of this year. Young Christians from Korea, the Philippines, China and the United States, as well as Japan, spent one month doing the manual labor of laying the foundations for the new industrial center and church.

These work campers demonstrated by their actions that manual labor is never beneath the dignity of a Christian, but is a joyful privilege when the work is done in the name of Christ. Besides starting the new building, they also gave of their time to work for the city of Bibai, repairing water mains and digging a water reservoir.

This kind of witness bore fruit even before the campers arrived. The city officials and people of Bibai, upon hearing of the proposed camp, found living accommodations which they provided free of charge. A committee of the heads of the various city departments was appointed to welcome and care for the campers. The posted schedule of work provided an opportunity for witness among the people of Bibai, who wanted to know who these young people were and why they were coming. The witness of work was especially important in Bibai since the outreach of the church there is to be among working people. The pastor, the evangelist and the missionary could speak personally of the Good News of Christ in a way that would not have been possible otherwise.

In the evenings, the young work campers held public meetings and testified concerning their own faith to those whose interest had been aroused. So the very building of the new church and Christian Industrial Center in itself has become a testimony of what the church stands for.

Bibai then is a story of the modern work of the Holy Spirit in the growth of the Christian faith. It is the story of sixty years of consistent, faithful witness by a humble Japanese Christian farmer. It is the story of the witness of work by young Christian men and women from different countries and different walks of life united in a common determination to serve their Lord. It is the story of a growing opportunity for the hearing of the Christian message. It is the story of the combined work of a pastor and his flock and the missionary sent from overseas, seeking not only to bring the Good News to a new geographical area, but also to pierce a new social stratum that has as yet been little touched by the gospel message.

One of the eight points in the declaration that came out of the Kyodan Conference on the Mission of the Church, which met recently in Tokyo to formulate the evangelistic strategy for the days ahead, stated that, along with strongly promoting home mission work, the Kyodan would "co-operate freely with overseas churches, forming a link in the chain of the ecumenical church."

Bibai is a specific example of the over-all Co-operative Evangelism Committee program through which aid from abroad in the form of personnel and material help is channeled into actual work in the Japanese village or town. The Hokkaido District CEC selected the site. It was approved by the National CEC, which meets periodically in Tokyo to co-ordinate the plans for all of Japan. Missionaries are appointed by the CEC, and all co-operative projects find their origin and supervision here.

Bibai is but one of twenty pioneer evangelistic projects which have been established in the past three years since the CEC program was inaugurated. It is one of ten such projects which have already grown into self-supporting churches. Next year fifteen more projects will be established, as the program leaves the experimental stage in most areas and becomes an effective instrument of church expansion. Through pioneer evangelism projects such as Bibai, the Kyodan plans to fulfill the conviction expressed in its Mission of the Church Declaration: "In order that the Gospel may penetrate into every area and class, we must give profound consideration to the actual social conditions in Japan and then make adequate evangelistic plans to suit these conditions."

The Radio Ministry in Japan

MATTHEW OGAWA

Japan has two types of radio broadcasting companies, private and public. The *Nihon Hoso Kyokai* (government-owned Japan Broadcasting Corporation) has forty-six stations and thirty-eight relay stations, organized into two separate networks. Since December, 1951, when Radio Tokyo (JOQR) began broadcasting, twenty-two private stations have come on the air and ten more are being planned.

Ninety-five percent of Japanese households are electrified to some degree and radios are so cheap that more than eleven million homes have sets. There are, on an average, 5.5 persons in every Japanese household. This constitutes a total direct listening audience of about sixty million persons, with the rest as occasional listeners. Broadcasts reach every corner of the islands and radio is so much a part even of village life that it has become an essential link in everyday social intercourse, and a factor the churches must take more seriously.

Religion on the Government Networks

Since the end of World War II, Protestant groups have been given thirty minutes sustaining (free) time every Sunday morning at 7:30 A.M. for the "Radio Church Hour" on NHK Network II. The content of the program has varied, including worship, lectures, Bible study, sermons, round-table discussions, and stories of hymns. Catholics have received thirty minutes every Sunday from 8:00 A.M. and Buddhist and Shinto groups fifteen minutes every weekday from 6:30 A.M. These religious broadcasts were ranked by the network's listener surveys among NHK's one hundred twenty-three programs as follows:

Catholic	116
Protestant	118
Shinto	120
Buddhist	121

Such poor ratings are due partly to the programs being on Network II and partly to the poor hour at which they are broadcast, but, according to the chief of the religion section of NHK, the fault lies mainly with the ignorance of

ministers and laymen concerning the nature of mass communications and radio production techniques. It is important to note, however, that even with such a low rating, the "Radio Church Hour" has three hundred thousand listeners, a number equivalent to that of all the Christians in Japan.

After religious broadcasts began to be carried by private stations, NHK decided to cancel the "Radio Church Hour." However, NHK has started a new program, "My Way of Life," every morning from 6:40 to 6:50 on Network I. On this program, ministers and laymen tell their life philosophies according to their convictions. This program is ranked sixtieth, with a listening audience of one million six hundred thousand. An additional thirty minutes has been set aside each Sunday morning, this period each week being given to Protestant, Catholic, Buddhist and Shinto groups in turn. The listener rating on this program is still a very low 116.

AVACO (Audio-Visual Aids Commission of the National Christian Council of Japan) has set up a Radio Liaison Committee together with NHK for finding ways of getting Christian content in at various points in programs which are not specifically religious, such as news broadcasts, educational and dramatic programs, etc. There are a number of other religious programs given over NHK, which because of government policy, do not have religious titles or doctrinal content, such as "Torch-bearers," "Women's Hour," "Children's Hour," "Morning Visiting," and "News Flashes."

Christianity and Private Stations

Most of the programs on private stations are paid broadcasts. The advantages of paying are considerable since the sponsor can choose the time and freely propagate the Christian faith. Quite a number of Christian groups have programs on the air. There are a number not listed below, mainly produced by Fundamentalist groups. The quality of these programs varies considerably and several which include foreigners speaking in poor Japanese have been widely criticized.

1. "The Lutheran Hour." This is a thirty-minute broadcast on Sundays over a number of stations. Content varies from week to week including worship and preaching, music, lectures, a question hour, drama, etc.

2. "The Voice of Prophecy." A fifteen-minute program sponsored by the Seventh Day Adventist Church, including music, sermons, and worship.

3. "Light in Darkness." A fifteen-minute broadcast of music, sermons and worship, produced by the Pacific Broadcasting Corporation.

4. "Truth and Life Based on Christianity." This is a fifteen-minute pro-

gram heard on Sunday, in which the YMCA presents H.G. Swan answering questions on Christianity, together with music and worship.

5. "The House of Growth." This fifteen-minute broadcast, including a sermon, music and worship, is produced by the *Nihon Kyobun-sha*.

The Audio-Visual Aids Commission

AVACO is producing six different programs each week for eight stations. These are recorded on tape and kept on file for re-use on other stations at any time.

1. "Sunday Music." This is a program of the music of Bach on records, presented according to the church calendar and narrated by Reverend Mr. Fukatsu.

2. "Uncle Sekiya." Christian stories for teen-agers told by a leading Christian layman who is a professional radio artist.

3. "Araebisu's Collection." Recorded religious music from the celebrated library of Araebisu, narrated by the collector.

4. "The Children's Flower Garden." Stories and hymns for children by Miss M. Kurobane.

5. "Camp Song Hour." Conference and camp songs and stories presented by Christian leaders.

Limitation of budget has thus far prevented AVACO from entering the field of paid broadcasts, and the use of sustaining time limits the amount and kind of doctrinal content in such programs. This, of course, is not the most desirable situation.

There are also religious federations in various parts of the country producing broadcasts to utilize free time. Churches, by participating in these, are getting some additional time on the air.

AVACO holds a number of national and regional workshops on radio during the year giving leadership training in the field and developing local committees in various areas toward the decentralization of program production.

Television

In March this year NHK began televised broadcasting in Tokyo, Osaka and Nagoya. Religious groups have had only a little part so far in these broadcasts. However, AVACO is now seeking to persuade NHK to use religious films.

The Nihon Television Company (NTV), a private station, began broadcasting in August. AVACO has been asked to be one of the sponsors by investing

capital, but no money is available for this purpose.

AVACO has set up a study committee on television and is hoping to be able soon to adapt a Bible story TV film produced by the Protestant Film Commission in the U.S. by adding Japanese narrative and so get it on the air.

The Future

After one hundred years of evangelistic effort, Christians still constitute only one-half of one percent of the 85,000,000 Japanese. So far we have only toyed with the job of radio evangelism. I believe God is calling us now to stop playing and reach the Japanese masses—and this can be done only through really effective intensive and extensive use of radio and TV.

This calls for interest and concern at every level of the Japanese church, for the training of devout leadership skilled in the psychology of mass communications and radio techniques as well as the Christian Gospel, and, especially, providing enough budget to take this vital task beyond the experimental stage.

An important step was taken this year with the completion of plans for a two-story Audio-Visual Center, a building to contain space and facilities for AVACO's various tasks. The plans are drawn, land has been provided and construction will begin as soon as the promised money begins to arrive.

From missionaries, Japanese Christians, and Christian friends around the world, AVACO asks the following help:

1. Your active concern and your continual prayers.
 2. An increasing awareness among mission boards as to the strategic importance of radio evangelism in Japan. Especially, increased support by the Radio Audio-Visual Education Mass Communications Committee (RAVEMCCO) of the National Council of Churches of Christ in the U.S. A. and similar organizations in other countries, designating gifts for radio work in Japan. The money for the Audio-Visual Center is promised but not yet raised. Your added encouragement can put it across.
 3. Criticisms and suggestions concerning the present religious broadcasts.
-

Bookmobile Evangelism

ANDREW B. ELLIS

For a number of years one of the women missionaries in Kumamoto, Kyushu, had been using books to good advantage in her part time evangelistic work in nearby rural villages. Each time the car would take her or an evangelist out for a meeting, a couple cartons of well used books would accompany them to be circulated among those attending the meetings. From their success with this medium the dream of a Bookmobile was born. Following the war, with the challenge of rural evangelism so paramount, the Board of Foreign Missions of the United Lutheran Church approved the venture and in June, 1951, the Bookmobile rolled off the production line at the Gerstenschlager Custom Van Company in Wooster, Ohio. To their knowledge, it was the only such truck in existence at the time. They had made many Bookmobiles before this one, but nothing that also included a church chancel, electric generator, visual aid equipment and sleeping accommodations.

It was my privilege to pick it up at the factory, drive it across the United States to San Francisco and bring it with me to Japan in the summer of 1951. Affectionately known as the "Green Dragon" by some of my missionary colleagues, it has, since September, 1952, been my chief responsibility.

Probably the first question you have in mind is "What type of a vehicle is it?" Constructed on a 1.5 ton Dodge chassis, the Bookmobile has been built up to carry a 7.5 ton gross load. It measures 21 feet long, 7.5 feet wide and 10.5 feet high. It is painted a bright green; the Japanese characters for *Junkai Toshokan* (itinerant library) and *Nippon Fukuin Ruteru Kyokai* (Japan Evangelical Lutheran Church), and the English word "Bookmobile," are lettered on the sides in cream paint. In the spring of this year we also painted large crosses on all sides, because we found that some rural people did not realize that the Lutheran Church is a part of the Christian Church and not a new sect or "something like the Communists."

A sliding door separates the driver's cab from the interior of the truck. Two skylights, which open to 45°, and windows in the two rear doors provide plenty of light and ventilation. Bookshelves with space for about 500 average-size

Japanese books, line one side of the interior. On the top bookshelf is a place for our 10 x 10 foot movie screen and tripod. Opposite the bookshelves, and set up about four and a half feet from the floor, is a single bunk bed with a rubber foam mattress. Under the bed are cabinets for our visual aid equipment. The 3,000 watt electric generator is also mounted under the bed, but it opens on the outside of the Bookmobile. There is another large cabinet over the driver's cab. The front seat folds up to form a double-decker bed, sleeping the width of the truck; a hammock can also be hung down the center aisle in the interior.

The back three feet of the Bookmobile can be converted into a chancel or stage by pulling the maroon dossel curtain across to cut off the inside of the truck. The chancel is furnished with a combination pulpit desk and projector stand and with an organ. Visual aid equipment includes a 16mm sound movie projector, filmstrip-slide projector, public address system with two portable loud speakers, tape recorder, flannelgraph and *kami-shibai*.¹

The next question probably is, "What do we do with it? What is our program?" In late September, 1952, we selected six towns southeast of Kumamoto to visit every other week with the Bookmobile. The average population of these towns is 6,000. From the first, we were received very cordially. The Bookmobile seemed to impress the town officials and we were given permission to use practically any playground, field or auditorium we asked for. We leave for each trip on Monday afternoon, returning to Kumamoto Thursday evening, and then out again for Friday and Saturday. While we are on the road, the evangelist and I usually sleep in the Bookmobile.

Our program each day goes something like this:

2:30-3:30—Set up our P. A. system and drive through the streets announcing the time and places of our meetings.

4:00-5:00—Church School, which usually meets at the primary school playground.

As soon as it gets dark (time depending on the season)—Evening meeting using visual aids.

Following the mass meeting—Bible study for adults and students who wish to come.

A word of further explanation should be given regarding these meetings.

Church School: If the weather is good, we meet outside on the playground; if it rains, in the auditorium. The evangelist uses either a flannelgraph or *kami-shibai* story each time. *Evening Meeting*: If the weather is good we meet outdoors.

1. A popular story-telling device, using a series of pictures on large pieces of cardboard.

We prefer to meet outside for two reasons. First, we draw a much larger crowd, and, secondly, the group is more attentive to the evangelistic message, because the sounds of people talking and children playing do not echo outside as they do in an auditorium. Also, having just one light on in the chancel of the Bookmobile holds their attention much more than a meeting in a hall with all the overhead lights on and no spotlight on the speaker.

The evening program follows this pattern: We begin with a movie borrowed from the United States Informational Service (U.S.I.S.) Audio-Visual Library in Kumamoto. We have a cordial relationship with this office and can borrow films free of charge any time. The first movie is usually a general film; e.g., "World Series of 1950," a colored cartoon on T.B., "Nanook of the North" (Eskimos), "Story of a Social Worker," etc. The purpose of the first film is to draw the crowd. Therefore we can start our program on time. Whether we have a big crowd at the beginning is not important; they are all usually there by the end of the first film. Following the first film we let the people know that there will be another movie and then we sing a hymn or two. We have an organ with the Bookmobile, but as neither of us can play it, we use our tape recorder for accompaniment. We have a tape recording of a choir and quartet from our Kumamoto churches singing the hymns, and we amplify this over our P. A. system. At first we wrote the hymns out on cloth and hung this over our dossal curtain, but I soon took Kodachrome shots of the hymns and we now project the slide on the movie screen and sing from that. Our movie screen is set behind the Bookmobile for our movies, filmstrips (if any) and hymns. After our hymn-sing we turn on the light in the rear of the Bookmobile, the people turn around to face the rear of the Bookmobile, and we deliver a short (5 to 10 minute) evangelistic message which concludes with an introduction to our final movie, one of our Christian films. We have nine Christian films with the Bookmobile, but all of them are in English except one entitled "God of Creation"; so we have used our tape recorder to translate them and synchronize the recorder with the projector. If the weather is good, our attendance averages 400-500 people; if it is poor, 200-300. We have become a major attraction in most of these villages. In one town a candy vendor even sets up his stand and sells his wares while the movies are being shown.

Bible Study: Between the two films we also announce that following the final film, there will be a Bible class in Japanese for those students and adults wishing to know more about Christ. We consider this phase of our work the most important, for out of it will eventually come the fruit of our labor. Considering the conservative nature of the country folk, these classes are well attended, averaging around 30-40, although on some occasions we have had as

many as 90-100. As of this spring, some 20 people have signed decision cards asking for baptism, or instruction leading to it.

From October to January this past year we went back to the same towns every other week, with the exception of the first week in December, when our movie projector needed repair, and the first week in January because of the New Year's holiday. However, from February 1st, we changed our over-all plan and, instead of going to the same towns every other week, we decided to go only once a month and to use the other week to go out and visit our Lutheran Churches throughout Kyushu to help publicize and strengthen their work. The last week in February we went up to the southern part of Fukuoka Prefecture and the northern part of Kumamoto Prefecture, in March down to Kagoshima Prefecture. In April we made a swing around to Kurume, Saga, Isahaya, Nagasaki and Amagi. We were very pleased with the response on these trips. Some of the best records of attendance were at Minamata (1,100), Ikura (700), Isahaya (700), Amagi (600). We plan to continue this new plan indefinitely.

This is a description of our general program. But where do the *books* come into the Bookmobile picture? We have about 800 volumes, and we are making good use of them. We had no definite plan in mind last fall regarding the circulation of the books, but at least we knew that we would have to limit the circulation to those villages we would visit on a regular schedule. Only in this way could we keep the books in continuous circulation. After some experimenting we are following a plan where only those children who attend our Church School in the afternoon and the adults who attend the Bible class in the evening can borrow the books. This plan has worked out very well, because it has allowed us to put books in circulation in all six towns we visit, has increased attendance at our Church School and Bible class, and has been a means of evangelization in itself, since 70% of the books are Christian books.

The work keeps us on the road half of the time. But every other week when we are back in Kumamoto City, we also have similar opportunities to use the Bookmobile at villages, schools and churches in and around the city. This year we have averaged two such engagements a week.

This then is a picture of Bookmobile Evangelism. The final question is, "What observations can we make? What have we learned?"

One thing is the drawing power of a film or filmstrip. You can attract a big crowd almost anywhere in this country with visual aids if you advertise your showing properly. And if you use the visual aids properly, as a means and not as an end in themselves, they can be very effective tools in our witness for Christ. For this reason a truck or pickup with visual aids and P.A. system can

be a great help in rural work, and a worth-while investment.

However, we can't all afford to have such a truck. What then? Most of us have access to at least a filmstrip projector or to a movie projector, and we can get a car for transportation. Without a P.A. system you will have to give more attention to publicity. The people won't be there if they don't know about it. The best means of advertising would probably be posters and announcements in the schools.

You will need a place to meet. There may not be a house open to you, or the house may be too small. We have found on special trips, when we stop for just a one-night stand, that if we go through proper authorities, i.e., the town office, and explain our mission, we can often get free use of the town hall or school auditorium, or at least can rent it for just a few hundred yen to cover the janitor's fee and electricity. Only once have we been turned down cold, and then it was because we arrived in town after the town office had closed.

One worry which plagues those using a movie projector in the country is low voltage. Rarely have we found electric current at night in the country with voltage over 90. One time it was even down to 50. A good projector should have 115. You can hardly hear the sound track unless you have 90 volts. A projector will hardly turn over unless it has 70. For this reason most audio-visual trucks use a special electric generator for their power. This generator is either mounted somewhere on the truck or just carried along and set out on the ground when used. It saves many a headache. One other alternative to this problem is a variable transformer. It is much cheaper and easier to carry around than a generator. The only drawback is that transformers don't make you independent of the local current—they merely boost it. And most of the time it's too heavy a load on the fuse to raise the power by 30-40 volts for a 1000 watt lamp. Recently a missionary friend suggested, as another possible solution, that an arrangement might be made with the local power company to get a direct line and by-pass the fuse. If this can be done, a heavy-duty variable transformer is the answer for the missionary who has a movie projector but no generator.

Another pleasant experience this year has been our cordial relationship with the local U. S. I. S. Audio-Visual Library. There is such a library in every prefectural capital and any of their four hundred 16mm films with Japanese sound track can be borrowed any time by reliable individuals or organizations. Sometimes they will also provide a projector for your use. Of course not all of their movies are the type that you would want to use at an evangelistic meeting. However, there are quite a few on general subjects such as agriculture and social problems, travelogues and sports, which are entertaining and would not conflict

with the rest of the program. The films provide a good filler when you have just one Christian film available, and if used first such a film helps draw the crowd. One word of caution though—be sure to preview the film yourself before using it. It may not be the type you want to use, or the film itself may be in poor condition and need splicing.

One final observation from this work is that there should be a follow-up if you hope to establish any permanent type of Christian work in rural Japan. The people are extremely conservative; the going is slow. Nothing will be accomplished by going into a village once or twice and then dropping it completely. The missionary must either go back himself on a regular schedule, turn the responsibility of the work and of conducting regular meetings over to a nearby Japanese pastor, and/or enroll the seekers in a good Bible correspondence course. They must be given an opportunity to learn and to grow in the faith.

The challenge of rural evangelism in Japan is as great as ever. I feel that the Bookmobile and other trucks like it are making a real contribution in meeting this need. This has been our first year—a year of planting. We are looking forward to the years ahead when God shall bring forth the harvest.

The Theology of the Pain of God

KAZOH KITAMORI

When I was first asked by the editor of the *Quarterly* to write about "my philosophy," I replied, "I am not a philosopher, so I don't have a philosophy." Then it was suggested that I write about "my theology." This I could not refuse. I shall, therefore, attempt to present in this article a very rough sketch of "my theology."

My theology has been called by many people "The Theology of Pain," because I wrote a book under the title of this article in 1946 and all my books written since that time have been a further development of that theme. Therefore it is appropriate that my theology should be called that. Consequently, I hope, the reader will understand that when I write about "my theology," I will deal with that same theme.

P.T. Forsyth once wrote that the task of theology is "the new pronouncement of the Gospel," and it may well be said that the task of my theology is the new pronouncement of the theology of the Cross (*theologia crucis*) in the light of the present-day situation. When I presented my new pronouncement of the theology of the Cross, it was expressed as "the theology of the Pain of God."

This expression, "the Pain of God," is taken from the Hebrew language used in Jeremiah 31:20. (For a detailed exegetical study of the text, I would refer the reader to the last part of my book on "Theology of the Pain of God.") As a result of my study of this text, it was made clear to me that the original meaning is more correctly preserved in the writings of the Reformers than in any other modern translation or modern exegesis. I refer to Luther's translation and Calvin's exegesis. Luther translated this phrase as *darum bricht mir mein Herz* ("my heart is pained"), and Calvin used the Latin word *dolor* ("pain") in his exegesis of this phrase. Both Luther and Calvin saw in the text "the Pain of God." Jeremiah states here that God still loves Ephraim, who rebelled against God, and the Love toward sinners who rebel against Him is the Love revealed in the Cross of Christ.

The character of the Love of the Cross is more clearly shown in this Pain of God than in any other way. We are commanded to love and serve the Lord

of the Cross with all our heart and soul, but there is no other way to do it except by witnessing to the Love of the Cross. Today the Love of the Cross demands that we testify to its character, and the theology of the Pain of God is one attempt to make such a testimony.

But I must explain the present-day theological situation which makes such testimony necessary. I shall summarize it under the following three points:

(1) The theology of the Pain of God intends to challenge the modern theology. When we use the term "modern theology," we refer to modernism or liberalism, which acquired its orientation from Schleiermacher and A. Ritschl and which is still dominant. However, the biggest problem with this modernistic theology is that it looks upon the love of God in the Cross of Christ as identical in its quality with the natural love of God. At last, the love mediated by Christ and the love without the Mediator are made equal in quality! The Love of God as understood by modernism, may well be called "immediate love of God," because the word "immediate" means "without Mediator." Modernism or liberalism is the religion of immediacy, and this is the very standpoint which is described in the Epistle to the Galatians (2:21) as that which makes "Christ die in vain." J. Wendland said of Schleiermacher: For Schleiermacher the death of Christ is dispensable (*entbehrlich*)," and A. Ritschl insisted upon a love of God which can be realized without a mediator, and he expressed this idea as the viewpoint of "without pain."

Therefore, the modernist, even though he may use such expressions as "the Cross of Christ," is thinking of the Love in the Cross and the Love without the Cross as being of equal quality. The best example of this is William Adams Brown. He declared that the Cross of God was "illustration" of the love of God. This certainly shows that the meaning of the Cross is recognized, but also, the Cross is made something dispensable, because an "illustration" is a convenient thing to have, but it is not indispensable. Even though Brown may call it "the supreme illustration," it is only an illustration and no more. Thus in modernism, even though such expressions as "the Cross of Christ" are used, the love of the Cross has become in them an immediate love. Therefore in order to witness to the gospel of the Cross, some new expression is required which will clearly differentiate the love of God mediated through Christ from the immediate love. "The Pain of God" is the expression used for the sake of differentiating clearly the love of the Cross from immediate love.

(2) The theology of the Pain of God also intends to be a criticism and corrective of the theology of Karl Barth. Barth called his theology a "corrective" of modernism. But his corrective was not directed toward the question of the

Gospel of the Cross in modernism. His theological interest was in an entirely different field. The problem which Barth took up was that modernism ignored the first commandment of Moses. The commandment to make God alone God was neglected, he says. The distance between God and man was lost sight of and man was placed on a level with God. For Barth this was the greatest problem. Therefore the only possible "system" for Barth was to insist upon the endless distinction in quality between God and man (*die unendlich qualitativ Unterschied von Gott und Mensch*). It was for this reason that he called the first commandment of Moses, the theological axiom. His thought on revelation and Christology was developed from this angle. But the first commandment of Moses is the Law and not the Gospel. So Barth's corrective of modernism was a corrective based on the Law and not on the Gospel. Thus for this reason, the theology of Crisis could not help becoming the theology of Judgment. But the corrective must not end with the judgment; it must provide the solution. For this reason, a corrective to Barth is demanded today.

(3) "The Pain of God" shows the love of God toward man who rebels against God; in other words, God's Love, which would embrace man who went out from God's love, is the Pain of God; the Love which *includes* the *extra* (outside) is the Pain. This relation between "*extra*" and "*in*" would provide a methodology for such subjects as "The Gospel and Culture" or "The Church and Society." The culture and society stand outside (*extra*) the Gospel and the Church. It is the attitude of the Gospel and the Church to take *in* this *extra* and to take the problems of others upon themselves as their own responsibility, and it is the motive of the Theology of Pain to make this point clear theologically. The fact that the Pain is not a natural and immediate love shows that the culture and society are absolutely of different character from the Gospel and the Church. If they are to be accepted in an easygoing way, they will be nothing more than an object of immediate love, not an object of pain. There have been two attitudes with regard to the subject of "The Gospel and Culture" or "The Church and Society." First, the relation between them is considered as harmonious, that is, they are related immediately. According to the second attitude, the relation between them is looked upon as one of conflict and separation.

The present situation finds these two ways of thinking in opposition to each other. The Theology of Pain, however, tries to give an orientation for a third way which will solve this conflict. This is the solution through God's Love which *includes* the *extra*, mediating the conflicting two.

Kitamorian Theology

KAZUO MUTOH

It seems rather awkward for me to write some explanatory remarks about Prof. Kitamori's theology, for I am a close friend of his, though that is the very reason why I am asked to do so. But I think I may be allowed to praise him as much as I want, since his reputation as a theologian is already established. Without any hesitation I can assert that "the theology of the pain of God" has enough originality to be called "Kitamorian theology." Of course by "originality" I mean something he discovered, not invented, as is always the case with theological truth. In this field of study anyone who has decisively grasped the truth (or what approaches the truth) of the Gospel, already revealed in the Bible, is entitled to the credit of originality and a new discovery.

Once I heard Prof. Kitamori vehemently deplore the unproductive situation of theology in Japan. According to him, the Japanese are satisfied with mere importation, distribution and digestion of theologies made in Germany, Switzerland and England and never think of producing one for themselves. Thus our theologians are no better than distributors of imported theologies who proclaim these theological ideas with as much enthusiasm and eloquence as if they were their own. Compared with other fields of study in Japan today, such a tragic situation in theology is quite a shame. Kitamori's indignation astonished me, as it implied an unusual confidence in his own "theology of the pain of God." It reminded me of the verse, "It is not expedient for me to glory." In referring to his self-confidence, I am far from satirical, for I am persuaded that his is a necessary outcome of the truthfulness of "the pain of God," and at the same time, I am quite impressed with his being almost intoxicated and driven mad by the truth he himself has discovered. There may lie the secret of his loneliness.

It was none other than St. Paul who said, "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause." This sort of frame of mind, namely, madness toward God, but sobriety toward man for salvation's sake, seems to belong exclusively to theologians. For Kitamori himself is remarkably "sober" in formulating his own theology, his acumen for cogent argumentation being quite impressive.

This peculiar combination of intoxication and sobriety is also descriptive of theology itself, whose task is the conversion of the substance of salvation, or *pathos*, into a theoretical formulation, or *logos*. Theology may be intoxicated with the former, but for salvation's sake, she must convert the incommunicable substance into a formulation comprehensible to the human mind. In *Logic of Salvation*, Kitamori explains the character of theology as follows:

"'Logic of Salvation' is the conversion of *pathos* into *logos*.....This conversion is an attempt to convert into *logos* what is originally incapable of being rendered such, or an attempt to put into frame what refuses to be treated so. Therefore this task is destined never to succeed. The minute we have succeeded in converting *pathos* into *logos* without ruining *logos*, we have altered *pathos* into what is not *pathos* at all. Therefore our success is nothing but a failure. Then the question may arise why we should concern ourselves with such a doomed task. The answer is because the substance of this *pathos* is *salvation* itself. Evidently salvation must be *communicated* to those who will receive salvation, and such a communication can be done only by the medium of *logos*. This is why the *pathos* of salvation must be converted into *logos*."¹

As to Kitamori's own manner of converting *pathos* into *logos*, *Theology of the Pain of God*, (1946) bearing the name of his theology, is the main work, presenting all the features of his theology. But his theological outlook was already established in his earlier and first book, *Lord of the Cross*, (1940), written at the age of twenty-four, and covering almost all the decisive points of his theology. The rest of his writings are no more than elaborations of the theme laid out in his main work, namely, "the pain of God," and "the love based upon the pain of God." His thorough-going consistency throughout his writings is very noteworthy, as none of them fails to concern itself with the running theme. *Logic of Salvation* is not an exception. Kitamori himself writes as follows: "Once we are led to know 'the pain of God,' it seems so decisive that we cannot remain interested in other affairs any longer."² Accordingly he has focused all of his interest upon the Gospel as "the pain of God," and all of his ideas spring from and return to it.

Then, what is meant by "the pain of God," and "the love based upon the pain of God"? As it is the *alpha* and *omega* of his theology, I shall have to explain it, if I am to write anything about his theology and the book in ques-

1. *Logic of Salvation* (1953) Part I: "Logic of Salvation," Introduction, Section 4.

2. *Character of the Gospel*, (1948) p. 48.

tion. But I am hesitant to do so because his book seems too convincing to need any further explanation, especially Chapters II and III of Part I, covering all the necessary remarks about "the pain of God," and "the love based upon the pain of God." If there is any difficulty in spite of his lucidity, it ought to be attributed to what he calls "unavoidable difficulty," or "difficulty of a matter itself."¹ I am disposed to welcome such an unavoidable difficulty as a sign of the dependability of the work for the following two reasons; first, because I believe with the author that this kind of difficulty is productive of life, as our efforts to overcome it will not be lost in the Lord, and secondly, because the difficulty, which proves the limitation of the conversion of *pathos* into *logos*, is due to the destiny of theology which dares to touch "the pain" as the substance of God, originally untouchable by man.

Though I will let the book itself account for his theology, I should like to add this comment. The secret of the theology of the pain of God seems to consist in "the Mysticism of Pain." In Chapter IV of *Theology of the Pain of God*, the author develops the idea of seeking and loving pain so that through our pain we may be united with the pain of God. He brings out this idea in *Logic of Salvation*, in accounting for the significance of the lamentation of the mothers in Bethlehem whose babies were murdered by Herod in place of the Holy Child.² Consequently his theology wishes to bear the testimony that, when we are united with the pain of God through our pain, we shall have our pain truly healed by the love based upon the pain of God. Therefore a real comprehension of the spirit of this theology is no less difficult than our attempts to bear the cross ourselves. "The difficulty productive of life," as the author calls it, is related not only to the problem of *logos*, but also, and more deeply, to the practical one of *pathos* as its basis, that is, to the mode of our total "existence."

The last, but not the least important, remarks ought to be made about the abundant productiveness of Kitamorian theology in spite of its consistent adherence to its newly-discovered theological truth. This quality is well illustrated by the following three instances.

First, Kitamorian theology has confronted (in his expression, has criticized and accepted) other theologies, especially modern theology with its emphasis upon "the immediacy of the love of God" and Barthian theology, a recent theology of revelation.³ One of Kitamori's main motives for writing *Theology of*

1. *Logic of Salvation*, pp. 90-1.

2. *Logic of Salvation*, Part III: "Study of the Gospel according to Matthew," "Service for the Birth of the Holy Child."

3. Cf. *Theology of Today*, (1950).

the Pain of God was to refute the idea of "the immediacy of the love of God." He always asserts that God reveals Himself in the Gospel not immediately, but only through Christ the Mediator.¹ Since the inclination to regard the love of God as immediate is innate in our human nature, we have to constantly struggle to refute it.

Secondly, Kitamorian theology has proved itself productive in properly applying theology to various practical problems.² In *Logic of Salvation*, Chapters V and VI of Part II deal with such problems with a deep insight.

Thirdly, based upon this theology, an excellent Bible exposition has been achieved, as in the case of his "Study of the Gospel according to Matthew" mentioned above. It is to be regretted that the exposition goes no further than Chapter V of the Gospel. He has succeeded in giving an appropriate theological exposition, by combining two different approaches to the Bible, namely, by fully maintaining the theological standpoint of Christology, and at the same time, letting the text speak for itself.

Finally, I should like to add that Dr. Hajime Tanabe, who is struggling hard to search out the truth of the Gospel in the field of philosophy, has highly valued the theology of the pain of God in his *Introduction to Philosophy*.³ His remarks suggest that Kitamorian theology, by being thorough in its theological *logos*, has unexpectedly proved itself powerful as apologetics, and has also penetrated into such problems as usually lie beyond the reach of dogmatics in the narrow sense. Consequently this theology touches upon the truth of the philosophy of religion. Then we may safely draw the conclusion that the sign of a true theology, serving the *living* Gospel, is its capacity to maintain its theological depth and purity, and at the same time, to apply itself to various practical problems, and also to include and vitalize philosophy and the concrete truths of other fields of study.

1. *Logic of Salvation*, pp. 76f.; 83f.

2. Cf. *God and Man*, (1951).

3. *Introduction to Philosophy*, Supplement III. *Philosophy of Religion and Ethics*, p. 206.

Book Reviews

Compiled by PHILIP WILLIAMS

MISSIONS UNDER THE CROSS, edited by Norman Goodall. London: Edinburgh House Press, and New York: The Friendship Press, 1953. 261 pp. \$2.75.

Though in this report of the fourth world conference on the mission of the church held by the International Missionary Council in Willingen, Germany, we do not find emerging, to quote Dr. Goodall, "the one inevitable word in which theological clarity and prophetic insight were manifestly conjoined," Dr. Kenneth Scott Latourette evaluates it in these words: "*Missions under the Cross* is an indispensable book for all who would keep abreast of what is being thought and said on the mission of the church as we move into a new age in the world-wide witness to the Gospel."

Missions under the Cross consists of two main sections. Part I is a compilation of addresses by ten theological stalwarts, including Canon Max Warren, Baron von Thadden, Bishop Leslie Newbigin, Bishop Otto Dibelius, and Dr. John Mackay. In their totality, these papers not only contribute to a fuller understanding of the Biblical and theological basis of "The Missionary Obligation of the Church," but they sharply relate the Gospel of the Crucified and Risen Christ to the total meaning of history, and suggest a redeeming pattern of response by the whole church to the whole of the contemporary world.

Part II is made up of Statements and Reports. These center around the five major themes which were discussed at Willingen: the missionary obligation of the church; the indigenous church; the role of the missionary society in the present situation; vocation and training; and reviewing the pattern of missionary activity. Each of these themes had been developed rather fully prior to the conference by North American committees, as well as by other area groups; therefore the five major theme groups at Willingen approached each theme with considerable pre-conference research and prayer.

What is the relevance of *Missions under the Cross* to the problems and opportunities faced by the church in Japan, as well as by those of us who are endeavoring to serve this church? *Missions under the Cross* seems to speak to

six main aspects of the church's life in Japan.

1. *The nature of the Church in Japan.* The Japanese Protestant Church, since its initial establishment some eighty-one years ago, has strived continually to become an independent, indigenous church, that is "self-supporting, self-governing, and self-propagating." Willingen reminds us that "if self-sufficiency and autonomy are isolated as ends in themselves, they lead to a dangerous narrowness of view," and that the true test of independence and indigeneity must go deeper in content and wider in scope. For the true indigenous, independent church, as a "worshipping, witnessing, suffering, and expectant community" must be rooted in Christ, yet be "related to the soil." That is, "while the Church of Christ in any place and at any time must exhibit the marks without which it will not be a church, it has the responsibility to exhibit them in a distinctive way, incorporating into the service of Christ whatever heritage of cultural values it may have been given by God's grace."

For a church which has so long endeavored to be independent and indigenous, yet which has remained so western in worship, thought, and form, this redefinition of the "indigenous church" should be carefully studied.

2. *The ministry of the Church in Japan.* Willingen recognized that "one of the essential marks of a growing church is the possession of an adequately trained ministry." While we know that here in Japan the level of theological training is higher than in most other Asian countries, it should be recognized that there are not enough ministers commensurate with the evangelistic opportunities which are open, to adequately do the job. Therefore, the proposal raised at Willingen for a "part-time ordained ministry" might well be considered. Certainly this does call for study and experiment, for as stated at Willingen, "Amongst other gains, the development of a part-time ministry would bring the sacraments within reach of many remote congregations who are at present denied them except on rare occasions. It would also enable a newly-planted church the more effectively to extend its witness."

3. *Pioneer evangelism and the utilization of missionaries.* In several recent conferences, including the United Church's "Conference on the Mission of the Church," pastors have suggested that while they (the pastors) tend to the ongoing work of the already-organized churches, missionaries should be used to open up new work in pioneer rural fields. At the same time, and almost in the same breath, some pastors criticized missionaries now located in rural pioneer areas for not understanding the people and for fostering a church for "those interested in recreation and English-speaking." This is the paradoxical attitude which poses a dilemma and feeling of frustration for many rural missionaries

and for many pastors. Here again Willingen speaks to the church and to its missionaries when it affirms that every local congregation, every church has a "missionary obligation," and that the responsibility of breaking out into pioneer fields is a task for the whole church and each of its constituent parts.

Parenthetically, Dr. J. Russell Chandran, speaking on "The Christian Mission and the Judgment of History," makes a sharp distinction between "the Mission," and "missions," which might well be kept in mind. The *Mission* of the church is always the same, "communicating God and His salvation to the world." "The plural, missions," continues Dr. Chandran, "represents the Church's instruments for fulfilling the Mission."

Returning again to the role of missionaries in the life of the younger churches, three aspects of service were recommended by representatives from the younger churches. These three areas might well be a criterion for judging our own work at the present time in Japan:

- a. Co-operation in pioneer undertakings and new advances.
- b. The training of men and women for service in the church and in the community.
- c. Assistance in deepening the inner life of the younger churches and their evangelistic spirit, especially by visitation of local congregations.

4. *The responsibility of the Church to the world.* Although the material in this book goes into little detail regarding the actual role of the church in world affairs, Baron von Thadden reminds us that "the Church exists *for* the world and *in* the world, but is *not like* the world..." Church leaders here in Japan might well meditate upon his words, "a Church under the Cross should be the loyal protector who ventures into the danger-points of the world's affairs, who does not shrink from touching hot iron....."

5. *The place of Christian institutions.* Particularly in Japan, where institutions which are separated from the churches, drain such a large proportion of overseas resources, the report of Group V, "Reshaping the Pattern of Missionary Activity," contains four pertinent questions which should be faced squarely sooner or later by church and institutional leaders:

- a. Is the institution of first-rate quality professionally and spiritually? Has it such a proportion of Christian staff or students as to ensure that its work can truly be called Christian?
- b. Do staff and students participate in the life of the local church? Does it give training for Christian responsibility and service in the church and in the community? Is it of such a pattern that the church can take some responsibility for it and share in its management?

c. Does the institution make such a contribution to the total Christian cause that the continued use of Christian personnel and resources in this enterprise is justified as compared with use in alternative undertakings which may be more important ?

d. Is it possible by the union of two or more institutions to give a more effective Christian witness and to serve the church and community better ?

6. *The problem of non-cooperation by splinter sectarian groups.* The Study Report of Group II, on "The Indigenous Church," challenges the ecumenical fellowship to "take the initiative in the task of reconciliation" with these groups. Although it is sometimes difficult to realize how God is using the brethren who are so vehement in castigating the organized historical churches in Japan, we know that through their actions He is judging us all, in part, perhaps, "for our failure to represent our Lord in His fullness, and to meet men at the point of greatest need."

In evaluating the importance of Willingen and *Missions under the Cross*, we must first of all be mindful of the words of the editor, "Willingen proved to be—perhaps more searchingly than some had anticipated—not the end of an enquiry but a step in a process which still demands more costly obedience as well as deeper thought." Therefore, it must be recognized that the value and relevancy of this book to the Christian movement in Japan will be determined to a large extent by the "obedience" and "deep thought" of us who are working here in Japan, as well as of our home boards, church pastors, and laymen. If *Missions under the Cross* remains in the sacred vaults of the National Christian Council, or in our own book shelves, it will render little service in serving God's redemptive purposes in re-thinking "the missionary obligation of the church." At the same time, its value and contemporaneity will increase proportionately as its contents are examined carefully and prayerfully by small groups of ministers, laymen, theological students, as well as by representatives of the whole church in large conferences on both sides of the ocean.

Such interpretive action is absolutely essential to the relevancy of the book. For many of its statements and proposals are far too general to be used just as they are. They need to be applied as general principles to specific situations in specific localities.

Hallam Shorrock, Jr.

THE UNFINISHED REFORMATION, by Charles Clayton Morrison. New York: Harper and Brothers. 1953. 236 p. \$ 3.00.

A book on the above subject by Dr. Morrison is bound to attract a wide

reading, and thoughtful reception. When it comes, as it does, as the fourth in a series of William Henry Hoover Lectures on Christian Unity (the preceding authors being such men as Angus Dun, Walter Horton and G. Bromley Oxnam), it is sure to challenge the thinking of the church. To us in Japan, where the church was united under the pressure of war and still continues with a strong centralized united church, it comes with special force and interest.

The author himself states his purpose on page 219 in these words, "the writing of this book has been conceived as a contribution to the clarification of the ecumenical goal," not conceived as a "plan of union" but as a movement which has proceeded "within a framework of eight presuppositions or axioms": (1) that the united church already exists, but (2) that this "hidden church" must be brought to potent realization as one body, (3) that this will require the dissolution of denominational churches as churches, (4) that the hindrances to realization of union do not lie primarily in theological differences, (5) that the church will thus become a real entity, (6) that the ecumenical movement is releasing the church from a Protestant apostasy, (7) that the truth of the Christian faith must be entrusted to the *fellowship* of Christ's people, (8) that the prime motivation in the movement is the realization of the prayer of Christ that all may be one.

Challenging chapters are the ones on "The Churchism of the Denomination," "Protestant and Catholic Unity Compared," and especially the stirring chapter on "Loyalty and Freedom in a United Church." In this chapter he points out that the basic cause of sectarian divisions lies, historically, in the failure to make a clear distinction between the *constitution* and the *fellowship*, and between the principles of loyalty and freedom which properly belong to each area. The constitution is the focus of loyalty and the fellowship is the locus of freedom.

The errors which lead to the division of Protestantism into separate denominations, have long ceased to have the force with which they were originally enunciated, so that the lines which separate us into separate denominations are no longer valid. The interior structure of the various denominations has already undergone such changes that the present membership would never think of separating for the sake of such differences.

This challenging book should have a wide reading especially by those of us who are co-operating with churches in another land than our own, where the denominational ideas which separate us have no meaning, because of differing backgrounds.

Carl D. Kriete

FIVE GENTLEMEN OF JAPAN, by Frank Gibney. New York: Farrar, Straus and Young, 1953. \$4.00.

This "Portrait of a Nation's Character," as it is called in a sub-title, has gained wide popularity from its American audience and rather glowing tribute from all its reviewers. Both are well-deserved. Few books show greater insight in the study of present-day Japan with all its problems and paradoxes; none provides more delightful reading in this field. This is all the more remarkable because the author is a relative neophyte in Far Eastern historical study, whose experience is confined to the period of the Second World War and its aftermath.

After serving as Japanese language officer in Intelligence during the War and the Occupation, Gibney returned to Japan in 1949 to head *Time* magazine's Tokyo department for several years. From the first-hand experience gained in this way—and from the background study that lay behind it—he has given us a striking historical essay, based on the life-stories of five present-day Japanese.

The figures through whom Gibney interprets his dramatic report range from the Emperor Hirohito, through an industrial engineer who was formerly a Navy vice-admiral, a Tokyo newspaperman, a Kyushu steel worker, to a farmer in Shimoyoshida near Fuji. Though these "five gentlemen of Japan" have never met, the plot which unfolds around their life histories weaves them together into a composite picture of Japan that leaves nothing to be desired either of the artistry of the story or the validity of the account as contemporary history.

The central thread of Gibney's book is the sociological structure of Japanese society which he terms a "web society." This is the pattern of social relationships, centering in the Emperor, by which all his characters are bound. He maintains that because this structure or system is the "central fact of modern Japanese history," all behavior must be seen as conditioned by it, by conscious or unconscious adherence, or by occasional reaction or revolt against it. It is in this, as contrasted with absolute value systems which characterize "Western history," that we have the key to an understanding of the people of Japan, and their special problems.

"The basis of this code [is] *shinyo*...trust, confidence, reliability. It is the goal of a social morality. To have *shinyo* is to be a man of honor, who fulfills commitments at whatever cost and whose trust in his neighbors is reciprocated by their confidence in him...In Japanese society...the goodness of an act depends on the relationship of the doer and the recipient. It is purely circumstantial. Japanese ethics are founded on the social contract, not the abstract value. The highest virtue is loyalty to one's commitments

—the hallmark of someone who has *shinyo*. The basest evil is to fail in it. (p. 16-17)

All this may strike the reader as not particularly new. Gibney's theme does, in fact, bear comparison with the "hierarchy" pattern on which Ruth Benedict has presented her study in cultural anthropology: *The Chrysanthemum and the Sword*. The close student of the Sansoms, Reischauers, *et al.*, will also find little new in the basic theory of this book or in the outlines of the past which Gibney puts in three chapters summarizing pre-war Japan's history. Where this author has broken new ground, or at least cultivated more carefully the familiar field, is in the application of his thesis to the daily experiences of his five subjects, most of whom he knows personally. In tracing their life before, during and after the war he has shown how their character has been shaped by the "web" as he discerns it. In so doing he has provided us with a rich and detailed portrait of the national character.

There are some errors of fact, which are excusable for a writer whose contact here has been so brief. (Attributing the *pachinko* craze to American post-war influence overlooks its early history in Nagoya area, according to one of my informants. Must U.S.A. be blamed for *all* the "break-downs"?) Gibney seems to feel the major Communist *putsch* is past, but his analysis of the current problems facing Japan is realistic and very sympathetic. One wishes that in this respect he had greater voice today in editorial policies of *Time* and *Life*. He has given the English-speaking world a highly readable current history. His views bear study by all concerned with the present and future Japan.

Philip Williams

THE PARABLES OF JESUS, by Richard B. Norton. Tokyo: YMCA Press, 1953. 80 yen.

A good deal of careful thinking has gone into the preparation of this second volume of the YMCA English Bible series.

Norton is apparently writing as one who has felt the need for fresh, yet relatively simple, Bible study material, which would at the same time meet the ever present demand for English language material. Teachers both of Bible and of English will find it well-organized and helpful.

Using the parables of Jesus as a springboard, the author explains in Japanese the meaning of the words and terms in each parable. He follows this with a sentence pattern drill. A series of questions on the content of the parable, again both in English and Japanese, are used to check the student's compre-

hension, and a final question in each chapter takes the student and teacher together into the realm of reflection on the application of Jesus' parables to personal living today. Written in part both for high school and college level, the use of this booklet as a study guide will help students to see Jesus as a leader whose teachings continue to have rich meaning for society today.

A helpful page and a half is included suggesting ways in which visual aids can be used to promote further study and interest in the parables.

Timely words of caution are offered by the author in his own comment on the lessons: "At best they can be but a channel; the kind of water, whether life-giving or otherwise, that flows through this channel is entirely dependent upon the teacher using the lessons."

Earle R. Buckley

THE JAPAN CHRISTIAN YEARBOOK. Edited by B. L. Hinchman and Robert W. Wood. Tokyo: Christian Literature Society of Japan, Kyo Bun Kwan, 1953. Y650.

Issued under the auspices of the Fellowship of Christian Missionaries and in co-operation with the National Christian Council of Japan, the '53 yearbook, a continuation of the *Japan Mission Yearbook* and representing at the same time the forty-second issue of the *Christian Movement in Japan and Formosa*, was placed on sale early in September. Not only is it outstanding for bulk, but it also maintains the high qualitative level one has come to expect in this publication. A goodly portion of the bulk (626 pages plus statistical indices) and quite a bit of the practical value of the volume lies in the carefully prepared and up-to-date (through June, 1953) directories which form the whole of Chapter IV. The certainty that these directories, particularly those dealing with the names and addresses of individual missionaries, will be used far into 1954, together with the lateness of publication this year, has caused the editors to designate this as the 1953 Yearbook. There will be therefore no specifically designated 1952 Yearbook.

In Chapter I there is presented essential background material for an understanding of the present situation in Japan under the title, "General Survey of Japan in 1952." In four informative articles on the situation with reference to politics, economics, society and religion, one gains a fairly comprehensive view of the national picture. The main emphasis, however, (some 250 pages) is given to the Christian Movement itself, which forms the subject matter of Chapter II. Here there are three parts: first, a series of articles describing "Christian Work."

in nine major areas of activity; second, three articles dealing with the three major "Organs of Protestant Cooperation"; and third, a group of nearly fifty reports of the work of separate organizations. Chapter III deals with "The Missionary Fellowship" and includes an "In Memoriam" section. All in all, the '53 Year-book represents a very able accomplishment. The editors and contributors are to be gratefully commended for a product that is truly indispensable for every friend and student of missions in this land.

Sam M. Hilburn

ELEMENTARY STUDIES IN BIBLICAL JAPANESE (mimeographed booklet), by J. A. Aspberg. January, 1952. 36 p. ¥130.

PROGRESSIVE EXERCISES IN BIBLICAL JAPANESE, Vol. I (mimeographed booklet), by J. A. Aspberg. Numazu. July, 1953. 62 p. ¥250.

Apart from the labor of learning to speak and understand colloquial Japanese on the various levels of politeness and style, the missionary confronts a quite different set of words and constructions when he approaches the *literary* language. The Bible, the hymns and much religious liturgy of the Christian Church are written in one of the half-a-dozen or more "literary" styles. The missionary who wishes to understand what he is sometimes called upon to read from the Japanese Bible, must gain at least a rudimentary knowledge of the grammar of classical Japanese. And because of the limits of time, he must study it by means of *romaji*. Unfortunately, no suitable study books for this purpose have been available. Henderson's *Handbook of Japanese Grammar* deals with the problem only superficially as part of a broad study of Japanese grammar. *A Grammar of Formal Written Japanese* (Harvard-Yenching Institute Studies, Volume V) deals only with "formal written Japanese," not the "classical and semi-classical styles," in which the traditional Japanese Bible and hymns are written.

To meet the evident need of the missionary-student of the Japanese Bible, Dr. J. A. Aspberg, a Swedish missionary who served in China 1922-1947, and who studied Chinese and Japanese under an outstanding Sinologist, Prof. Bernhard Karlgren, has prepared these booklets. They are based upon Dr. Aspberg's own careful analysis and study of the Romaji New Testament and Psalms.

The first booklet in this series includes tables of verb bases, adjective bases and the endings for various inflections of each. This is followed by a detailed conjugation of a representative verb and a representative adjective. Following this is a list of Scripture passages illustrating these points—a section very helpful

for increasing one's understanding not only of the grammar, but also of the Bible. The rest of the booklet consists of notes and Scripture references dealing with different aspects of literary grammar.

Progressive Exercises in Biblical Japanese divides the material for study into twenty-one lessons, each one presenting (1) an explanation of a specific point of grammar, (2) Scripture passages illustrating this point, (3) a translation of these passages, and (4) a vocabulary list (including very interesting notes on the etymology of many Japanese words). Every missionary will find fascinating reading in the notes (in *Progressive Exercises*) on various Japanese words used in Scripture to translate "sin," "atonement," "righteousness," "prayer," etc. For the thoroughgoing student, these booklets should prove invaluable. They may be secured directly from the author; *Progressive Exercises* is also available in consignment from the Kyobun Kwan.

Willis P. Browning.

RINSHO SHINRIGAKU (Counseling and Psychotherapy) by Carl R. Rogers.
Translated by Fujio Tomota. Tokyo: Sogensha, 1952. 334 p. Y580.

Those who have known and studied the English edition of Carl Rogers' excellent book on counseling will have cause to rejoice in the fact that it has been translated into Japanese. Many of us have felt that the "non-directive" approach advocated by Rogers, based as it is upon democratic ideals of respect for the individual and faith in his ability under therapeutic conditions to take responsibility for his own personal growth, has the possibility of revolutionizing relationships between the Japanese pastor and his people and within the Japanese church. Properly understood and intelligently used, this book can help the Japanese pastor and other Christian leaders to implement the Christian gospel of love in a way that will bring healing and contagious vitality to the Japanese church.

Yet one feels a tinge of regret at the discovery on page after page of more or less serious mistakes, testimony in part to the translator's insufficient familiarity with English idioms (for which I have complete sympathy!), but also to the difficulty of the task which he set before himself. Words which have nearly two thousand years of Christian history and a hundred years or more of democratic tradition behind them cannot easily be translated into a language whose cultural history is so completely at variance with it. (The translator is not a Christian, but is a professor of psychology in a Shinto school.)

The word "counseling" itself, which is completely ignored in the Japanese

title (*Rinsho Shinrigaku* may be translated "Clinical Psychology," a much more academic subject in Japan than it is in America), has never been satisfactorily translated into a Japanese equivalent. The tendency in most circles today is to simply Japanize the English word, as *kaunshiringu*. The term which Mr. Tomota uses, *sodan-jogen*, like other terms which have been considered, carries with it connotations of authoritarian advice-giving, quite inconsonant with Rogers' intended meaning. Among the other terms which present difficulties are "permissive relationship" (translated *juyoteki kankei*, which conveys the idea of the receptive attitude of the counselor, but not the freedom of the relationship), "individual drive" (as an example, on page 33, an inadequate translation of the sentence in which these words occur suggests an ultra-liberal theological view of the nature and destiny of man, which is neither intended nor implied in the original), and even "responsibility," which I am convinced carries more of the *personal* connotation in English than in Japanese society, except possibly within the Christian fellowship, where Christ gives meaning and depth to the concept of personality.

Another handicap which Mr. Tomota faced was in the translation of the many illustrations from recorded counseling interviews, where colloquial speech, slang, sentence fragments and other ungrammatical constructions combine to make the task extremely difficult. Perhaps that is one reason why the last half of Rogers' book, the complete verbatim record of eight counseling interviews, has not been included. Mr. Tomota is to be commended for his zeal and courage in undertaking so great a task, and for his vision of the place that books like this can have in building a new Japan. I believe this book is significant also for the Christian church and Christian leaders; the insights of psychology, in so far as they reveal God's way of working in the hearts and lives of men, ought not to be the monopoly of any group, nor can any group, Christians least of all, afford to ignore them.

Willis P. Browning

From the Japanese Press

(The *Mainichi Shinbun* is a daily newspaper; *Kirisutosha Heiwa no Tomo* is a monthly publication of the Christian Peace Society.)

The Tendency toward Independence from Foreign Aid

Financial support of Christian work in this country from churches abroad, especially those in the United States, for the reconstruction of war-destroyed church buildings, restoration of Christian schools, financial aid for Christian school teachers, publication of evangelistic literature and sending of missionaries has been so extraordinarily great as to amount to several million dollars a year. The fundamental reason for this lies in the fact that Christianity in Japan could not have recovered without assistance from abroad.

However, present-day Christianity in Japan has not grown proportionately. Rather it seems unable to maintain even its present situation without the aid of dollars. Except for certain churches such as those which have been built by the efforts of Japanese only, the dollar has, unawares, become the basis of the finance of most of the Christian churches in Japan....The biggest Protestant church body in Japan, the Nippon Kiristo Kyodan, this year has been provided with dollar funds amounting to 80% of the total annual headquarters budget of about one hundred million yen. They say that the funds from overseas have tended to become smaller each year—they were 56% of the budget in 1951, decreased to 46% in 1952. But, the proportion of dollar funds in the headquarters budget is still great.

The Kyodan as the united church of more than twenty Protestant denominations, is receiving financial assistance from eight mission boards overseas, through the liaison organization, the Council of Co-operation. The appropriation for evangelism this year amounts to \$192,646 (about ¥70,000,000). In addition, the educational appropriation for support of schools connected with the Kyodan is \$227,888 (about ¥82,000,000), and for social work, \$49,481 (about ¥16,800,000). so, adding office expenses, missionary expenditures, etc., it seems to come to about ¥200,000,000 all together.

Ninety percent of the annual budget of about ¥30,000,000 of the National Christian Council, which is composed of the Kyodan, the Episcopal Church of

Japan, the Japan Evangelical Lutheran Church, the Japan Christian Education Association, the YMCA, the YWCA, etc., consists of dollars from overseas. ...

Even for the International Christian University, which opened this year at Mitaka, an annual \$250,000 of support from abroad is the center of its operating expenses. In the Japan Bible Society, which can be regarded as the sole seller of the Bible in Japan, three million out of four million yen which are needed yearly for the project now in progress (a three-year plan) of retranslating the Bible, consists of dollar funds....

In other denominational groups, such as the Japan Lutheran Church, Missouri Synod, and the Seventh-Day Adventist Church, which are doing radio broadcasting, the place of dollars is even greater; and 99% of the \$50,000 budget for the World Congress on Evangelism, which was held recently in Tokyo under the auspices of Youth for Christ, consisted of dollars.

In the event that dollars for the support of the Christian movement in Japan were completely stopped, what would happen to Christianity in Japan? Even though its activities would not stop entirely, it is not difficult to imagine the serious changes that would result.

But recently these dollar funds have been decreasing. The reason for this, some explain, is that Japan is already independent, she is on the way to restoration even in her economy, and the churches in Japan have been restored as before the war; moreover, the interest of Americans in Asia is moving from Japan to Korea, and still more to India and Southeast Asia. It is probably natural that, along with the American government's interest in the restoration of Korea, the American churches should be interested in Korea. Some persons suggest further that one of the reasons is the disappointment of churches abroad with Christian activities in this country.

In this situation, a voice has been raised, "Japanese churches in the hands of the Japanese!" So last fall, at the General Assembly of the Kyodan, it was decided to establish a Home Missions Society, and the Kyodan expects to realize its independence by using Japanese money for Japanese evangelism, and mission money for pioneer evangelism.

This intention to become independent is further implied in the rise of the movement to win a million Christians during the period of the centennial celebration from April of this year until 1959, which marks the hundredth anniversary of the opening of Protestant work in Japan. The Japan Bible Society, aiming to be independent by the end of 1955, established, in September of last year, a Supporting Committee of the Japan Bible Society. This committee's aim is to support the work of the Bible Society, which has relied upon financing by Bible societies

in America and England for the past ten years or more. Independent financing will not be easy, of course, and it is not expected that mother churches abroad will terminate their assistance, but it is expected that this action will become a big plus factor in the Christian movement in this country.

(*Mainichi Shimbun*, September 8, 1953, translated by J. Mizuno)

Editorial

I understand there was a Christian leader during the war who said, "I can die for the Gospel, but not for peace."...

When this leader said, "I can die for the Gospel," he must have meant that he was ready to die for the Gospel whenever the preaching of the Gospel was prohibited and suppressed. Surely there was no such occasion during the war. The Church was allowed to carry on its preaching and the form of its sacraments—if we can say that the Church was really preaching the Gospel entrusted to her.

When we speak of the Gospel entrusted to the church, we mean, of course, the Gospel of the Lordship of Jesus Christ, not only over the church, but also over the world. And there is no question that this fact was suppressed by our nation during the war. A power that disregarded God had control....

Then the church at that time ought not to have been satisfied with formal permission to carry on her services, but she ought to have protested against the nation's challenge to the Gospel and to have proclaimed peace instead. And that would have been the real propagation of the Gospel in such a period. So if the church could die for the Gospel, as this leader said, she should have been able to die for peace, too. If the church could not die for peace, she would not have been able to die for the Gospel either.

This should be applied to the present moment also. The challenge to peace is a challenge to the Gospel. Of course, we do not think for a moment to bring about the Kingdom of God by means of the peace movement. We know full well that peace on earth can never be anything more than a temporal thing. But we believe that we are commanded to demonstrate through our efforts to obtain this temporal peace, the Eternal Peace which we believe in, and to point to the fact that Jesus Christ is the Lord of the world.

We make our efforts in behalf of the peace movement for the very reason that such a battle is also in behalf of the Gospel. If our movement becomes nothing more than a part of the peace movement of ordinary citizens, who have nothing to do with the Gospel and with our confession of the Lordship of Jesus, then I have no patience to sacrifice my time and energy for it. —Yoshio Inoue.

(*Kirisutosha Heiwa no Tomo*, September 20, 1953, translated by S. Yasumura)

News and Notes

Compiled by LESLIE R. KREPS

Kyodan Holds Conference on Mission of Church

The Kyodan held its "most important meeting since the Unification Assembly 13 years ago" when two thousand three hundred delegates assembled at Aoyama Gakuin September 22nd for a three-day conference on "the Mission of the Church."

With this conference the Kyodan reached a new stage in its history. The post-war years of reorganization and material reconstruction are over and the atmosphere was one of getting on with the main task of evangelism. In the words of the Kyodan's Moderator, Dr. Michio Kozaki, in the keynote address, "We must be sure that the Gospel of Jesus Christ is rightly told to all Japanese by our Kyodan."

After the opening addresses the delegates split into three discussion groups dealing with evangelistic responsibilities and methods.

Featured speakers during evening sessions were Dr. Charles T. Leber, Foreign Mission's Department Chairman of the National Council of the Churches of Christ in the U.S.A., and Dr. Toyohiko Kagawa, Japan's best-known Christian. In his first lecture Dr. Leber cited examples from his own experiences around the world of the universality, invincibility, and irresistible force of the Christian Church. His second address appears in this issue of the *Quarterly*. Dr. Kagawa gave a stirring message on the necessity of making prayer the basis of any great evangelistic movement.

The findings of the various discussion groups were presented on Thursday afternoon, September 24, at a meeting in Tokyo's giant Kyoritsu Hall. The Conference was closed with a mass worship service held that evening in the same hall.

A statement summarizing the findings and spirit of the Conference appears below in full:

As we approach the centenary of Protestantism in Japan, we thank God sincerely for his grace; and, as we gaze upon their footprints, we thank Him for the efforts of our great pioneers in the faith. We are filled with deep regret and surprise in the sight of God as we realize the slow progress in evangelism in Japan. Even though we face special difficulties caused by our peculiar social and religious traditions, we must ask: Have we really confessed and preached Christ, our Saviour and have we conducted ourselves in a manner worthy of our Mission? We should first repent because our own lack of faith is the reason why our evangelism has not been as spiritual, vital, or powerful as it should have been. Nevertheless, our Lord has permitted and guided us to hold this nationwide conference on "The Mission of the Church" attended by 2,300 ministers and laymen from all over Japan. Under the guidance of the Holy Spirit, for three days we have deliberated earnestly on the mission which our Lord has entrusted to the church as it faces a hostile society. We appreciate greatly the fact that during these three days we have had such a wonderful experience of being linked with the one Body of our Lord; and we have enjoyed a marvelous fellowship as we made new resolutions and entertained new hopes and visions.

Now, we who live in a world which seems to be without hope, filled with insecurity and excitement, should proclaim by the grace of God wherein lies our real hope. We must preach that Jesus Christ, the Lord of the church, who has already conquered the world and who will come again, is the real King of the world and we must witness to this at the risk of our lives.

In order to accomplish our purpose we have determined by the help of our Lord to do the following things in an active, concrete way:

1. To pray and receive the guidance of the Holy Spirit that we may intensify our grasp of the Gospel in order to fulfill our missionary obligation.
2. Realizing the Divine Mission which has been entrusted to us, to be prepared to do active evangelism with ministers and laymen co-operating together.
3. To make adequate financial provision in order that our mission may be conducted without difficulty.
4. To further promote the unity of all the churches in the Kyodan, with each helping the other.
5. To strongly promote home mission work and to co-operate freely with overseas churches, forming a link in the chain of the ecumenical church.
6. To set up and put into operation a suitable program for each group—Church Schools, Family Evangelism, Women's Work, Adults, and Youth and Children—so that we may carry out the educational responsibility of the church.
7. In order that the Gospel may penetrate into every area and class, we must give profound consideration to the actual social conditions in Japan and then make adequate evangelism plans to suit these conditions.
8. To augment more effective co-operation between the churches and Christian schools so that the latter may fulfill their responsibility for strengthening the evangelistic power of the church.

YMCA Holds Fiftieth Anniversary Celebrations

The National Committee of the Japan YMCA continued the celebration of its 50th anniversary with a tea and open lecture program on Friday, October 9, at the National Y building near Suidobashi, Tokyo. The official celebration of this important event was successfully carried out at Tozanso, Gotemba, on August 22-23.

The lecture program featured talks by Dr. Emil Brunner, formerly of Zurich University, Switzerland, and now teaching at the International Christian University; Dr. Francis B. Sayre, who is nearing completion of a year's work with the Episcopal Church of Japan; and Dr. Tadao Yanaibara, president of Tokyo University.

On October 10 an "Open House" was held at the Tokyo YMCA in Kanda. Exhibits and demonstrations of the over-all YMCA program were presented.

Miss Holland Receives Decoration

In a ceremony held September 25th at the Education Ministry, Miss Charlie Holland, an Interboard Committee missionary who has been connected with Hirosaki Gakuin for many years, was given the Fourth Order of the Sacred Treasure.

Miss Holland is retiring from the Methodist Board of Missions after 38 years of work in Japan. She sailed September 30th for her home in Lufkin, Texas.

Conference on Lutheran Church Union Held

Fifty delegates from the ten Lutheran denominations active in Japan met at the Norway Lutheran Church in Nara beginning October 14 to discuss the possibilities of forming a single Lutheran denomination in Japan under the proposed name of the Nippon Fukuin (Evangelical) Lutheran Church.

Commenting on the excellent prospects for uniting all Japanese Lutherans, Rev. Chitoshi Kishi, president of the Nippon Lutheran Seminary, said, "The Lutheran denominations have the same faith and creed and they are now in many joint works such as literature and radio evangelism."

A united Japan Lutheran Church would have about 8,000 members, several hundred churches and about 200 missionaries.

Youth for Christ Sixth World Congress Held

During the second week of August, 1250 delegates from around the world

gathered at the Tokyo Kaikan, Tokyo's downtown meeting hall, for meetings of inspiration and information. After this period of evangelistic preparation the delegates were split into teams for 50 simultaneous two-week evangelistic campaigns in all parts of Japan.

Among the galaxy of inspiring speakers at the Congress were YFC International President, Dr. Robert Cook, Chief UN Peace Negotiator, Lt. Gen. William K. Harrison, and Rev. Bob Pierce.

Twenty thousand people gathered in Tokyo Korakuen Stadium on August 30th in a giant rally that climaxed the Congress and the campaigns that followed it.

Christian Workers' Conference Held at Gotemba

Given below is a summary of the statements and recommendations made at the Christian Workers' Conference sponsored by the Japan NCC Youth Commission and held at Gotemba on September 8-11:

The following statements and recommendations do not necessarily represent the opinions and conclusions of all members of the various discussion groups. They do not purport to be, in any way, a final and perfect statement. At best, they are a crude attempt to formulate, in the time available, some of the ideas which were expressed by individuals in the midst of a creative discussion situation. Thus they are only a beginning of thought on the subjects, a tentative summary, which it is hoped will stimulate other individuals and groups to explore even more deeply the complex issues with which the conference was concerned.

Study Commission I centered its thought on "The Task of Evangelizing Youth." An attempt was made to clearly state an objective for church youth groups. The situation today, the obstacles to youth work, and the problem of student evangelism were considered. Commonly used evangelistic terms were discussed and a clear definition sought. The group's report was as follows:

I. Situation

It should be recognized that there is a growing concern on the part of Japanese pastors for the winning of youth to a confession of faith in Jesus Christ and to life in His Church. However, it must be recognized also that many youth who have been sought for Christ and His Church have slipped away from the Church. The following reasons were given for this:

- (1) There is little or no program offered to the youth through which they may express their faith and integrate themselves within the total life of the Church.
- (2) Young people are sought as individuals and not as members of families.
- (3) Most young people feel that their faith has little relevance to the realities of everyday life.

II. Objective

The objective of youth evangelism should be to bring all of the young people of Japan to a real faith in Jesus Christ, to lead them in the development of Christ-like character, and to integrate them into Church life by putting them to work.

III. Obstacles

Japanese pastors point out that youth find it difficult even to consider the Christian faith because of certain obstacles prevalent in all localities. They list

- (1) The immediate, pressing problems of poor housing, excessive school requirements, long working hours, and unemployment.
- (2) Competing non-Christian ideologies and increasing tendencies toward exclusive nationalism and secularism.

Pastors also pointed out the weaknesses of churches in the following areas:

- (1) Churches find it difficult to understand the basic psychological and emotional problems of young people because church people do not understand the social, economic, and political background from which youth come.
- (2) There is often a lack of a carefully planned and well-organized program for young people. Many programs tend to be somewhat sentimental and lacking in purpose.
- (3) It is difficult to find suitable reading materials to recommend to young people.
- (4) A basic problem is leadership training. There is little suitable material for this purpose and there are too few people trained adequately to guide and lead young people.

IV. Recommendations

- (1) The Church should give more thought to teaching youth, grounding them in the basic tenets of the Christian faith through catechetical teaching and enabling them to relate their faith to social, economic, and political problems.
- (2) The Church should undertake a study of the economic, political, and social conditions from which youth come.
- (3) The N.C.C. literature committee should be encouraged to put out more material suitable for general reading for youth and also material for leadership training.
- (4) The N.C.C. should co-operate with the various denominations in leadership training programs.
- (5) The N.C.C. should encourage churches to broaden the church schools to include older age groups (those over 13 years of age). Care should be taken to classify groups by age range rather than by school grade since many youth are working.
- (6) Youth should be used to win youth.
- (7) Pastors and missionaries realize the present opportunities for a Christian witness on college campuses but it is recommended that in any evangelistic thrust by the churches there should be no competition with the already organized work

of Y.M.C.A. and Y.W.C.A. For effective work it is strongly recommended that a Student Workers' Strategy Committee be organized immediately, this committee to be composed of authoritative representatives from the Y.M.C.A., Y.W.C.A., Kyodan, Lutheran, and Episcopal student departments and other groups doing student work. This group should plan and adopt a fundamental united-front strategy of evangelism for university campus work.

(8) A *Youth Emphasis Year* with leaders from other Asian countries invited is recommended for consideration.

Study Commission II was on "Christian Youth in a Non-Christian Society." The world of our day is characterized by rapid social change. The major competing social systems of today are, for the most part, outgrowths of the present century. A Christian youth cannot divest himself of the consequences of these social changes; indeed, it is incumbent on him to understand the nature of contemporary society, to recognize clearly the major points of tension between the social order of our day and an ideal Christian society, and to think constructively of the ways in which he can act more effectively in building the Kingdom of God.

From a vast array of acute social problems the study commission chose to consider two which seem to be peculiarly related to Japan; the one is a rather general one and the other, a specific outgrowth of the first. The general problem is that of inter-cultural exchange. A specific result of inter-cultural exchange has been a modification in the traditional solidarity of the Japanese family system. Christian youth is absorbingly interested in modifying the traditional family system of Japan so that it may become more Christian.

Recommendations in relation to the first subject were as follows:

1. We believe that our Japanese Christian friends have an educational task in helping missionaries to understand Japanese cultural patterns as they relate to our Christian service. We recommend that neither Japanese nor missionary be unduly reserved. In order to become more effective in our common cause of evangelization and mutual understanding we must frankly share our criticisms.
2. We believe the missionary may rightly have a task of self-examination. We recommend to the missionary personnel that each person ask himself whether his material blessings are a help or a hindrance to his or her evangelism.
3. We recommend that each missionary share openly with Japanese friends his opinions on both Japanese and missionary-sending countries' governmental policies, making clear that his opinion is only an individual and not a general opinion and stating his presuppositions clearly, carefully, and in Christian love.
4. We recommend that the missionaries, chaplains, and Japanese Christians explore every possible avenue of co-operation in order to meet the social problems arising out of the presence of the Security Forces in Japan.
5. We recommend that further conferences of this sort be held on local levels where frank opinions may be shared, in order that the cause of evangelism may

proceed unhindered by misunderstandings between missionaries and the Japanese.

6. We recommend that the mission boards emphasize *more* a program of education relative to Japanese history, culture, and contemporary problems in order that the missionary recruits may be better equipped to understand the people they are to serve.

Recommendations in relation to the second subject were as follows:

7. We recognize the dignity and worth of man and the value of the individual personality before God. We recommend that this be promulgated through the Church as the good news to a confused world and as an essential factor in realizing a family relationship which is truly Christian.

8. We recommend increased fellowship between young men and women through work, study, and play together under the guidance of the church:

(a) Work: hospital visitation, work camps, social welfare, etc.

(b) Study: coeducation, Bible study, book clubs, study of social issues, study of family relationships, etc.

(c) Play: recreation program through the church, etc.

9. We recommend that Christians study ways of bringing Japanese customs into greater harmony with Christian ideals of marriage.

10. We believe there is a definite value in maintaining a program of family worship in the Christian home. We recommend that the Christian home be more thoroughly Christianized in order that Christ may indeed become the center of the home life.

11. We recommend that definite programs be set up in Church and mission schools for teaching in regard to the role of the Christian home:

(1) Counseling and guidance by the pastor and other competent Christians.

(2) Guidance materials incorporated into sermons.

(3) Parent co-operation through the Sunday school, children's meetings, nursery school, etc., Christian and non-Christian parents included.

(4) Pastor-led worship in the homes of the parishioners.

Study Commission III was on "Christian Youth in His Future Vocation." Under this topic the group explored together such questions as the following: How can we help the Christian young person in Japan to develop a Christian understanding of vocation and of his particular job? What is the responsibility of Christian institutions (churches, schools, Y.M.C.A., Y.W.C.A., etc.) and their leaders in regard to vocational guidance of young persons? What is the nature of the Christian witness in industry and business, from the standpoint not only of the employee but also of the employer? How can the Christian layman in industry make his witness effective? The importance of the layman as an evangelist, of lay evangelistic activity which includes a demonstration of personal dedication to God and a consciousness of the responsibility to share his way of life was stressed. The following recommendations were made:

1. Christian schools should develop a program of vocational guidance, taking

into account individual differences and needs.

2. The Church School curriculum should provide opportunity for the study of "youth and vocation."

3. Instruction in regard to the organization and workings of labor unions is needed in companies and factories where there is a good percentage of Christians. The Church needs to become informed on labor laws, working conditions, and labor organization.

4. The Church needs to provide worship services at unusual hours to serve the needs of workers who cannot attend regular Sunday services. "Let us read the Bible" groups are now organized in 60 factories in Japan. These need to be expanded.

5. There is need for the development of a ministry to industry, with the motives of understanding the workers' problems and bringing the workers to Christ.

6. The Church needs to take evangelism out of the realm of a specialized activity for ministers and make it a general task of the Church.

7. Laymen should be provided with the basic knowledge of Christian beliefs in simple language. We need to teach the fundamentals of the faith in such a way that laymen are able to give a simple witness.

8. We encourage greater integration between lay movements, such as the Y.M.C.A. and the Y.W.C.A., and the Church.

9. We recommend to the National Council, or other appropriate organization, the formation of a continuing committee for further study of the problems of Christian vocation and vocational guidance in Japan.

10. We recommend to the theological seminaries that courses be provided to give future ministers help in dealing with the problem of vocation.

Personals

Compiled by MRS. DARLEY DOWNS

Recent Visitors

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in America since 1938 and formerly (1950-1952) President of the National Council of the Churches of Christ in the U.S.A., made a two weeks' official visitation to the Nippon Seikokwai (Episcopal Church of Japan), beginning September 1. Bishop Sherrill conferred with Episcopal missionaries and Japanese churchmen, and visited parochial, educational, hospital and social service institutions throughout Japan. Upon the invitation of General Clark, Bishop Sherrill delivered a sermon to United Nations personnel in Korea on Sunday, September 13. He left for Okinawa on September 15 and will visit the Philippines and Honolulu before concluding his Far East tour.

Dr. E. Harold Mohn, Executive Secretary of the Commission on Promotion and Cultivation of the Methodist Church, arrived in Japan accompanied by his wife on September 18. He spent two and a half weeks visiting work supported by the Methodist Board of Missions, although the typhoon prevented his making a planned trip to Kyushu. Dr. Mohn flew to Korea October 7 for nine days. He is on a three-month tour of the Far East to gain first-hand impressions in order to promote more effectively the work of the Methodist Board of Missions.

Rev. Toivo Rapeli, director of the Mission Board of the Lutheran Evangelistic Association of Finland, is visiting Japan, inspecting the mission stations of his Board. He was present at the all-Lutheran Conference in Nara in the middle of October. On his way back to Finland he will stop in the U.S.A. to visit the Suomi Synod.

On his way to Korea where he toured army installations and visited various relief organizations, Dr. R. Paul Caudill, well-known pastor of the First Baptist Church, Memphis, Tennessee, stopped briefly in Tokyo during August. He preached at the evening service at Tokyo Chapel Center on Sunday, August 16. Dr. Caudill, author of the well-received Boardman's Commentary, has been made an honorary citizen of Korea by President Syngman Rhee in recognition of

his many philanthropic services to that war-torn land.

The Reverend Hazen Werner, Methodist bishop of the Ohio Area, stopped briefly in Tokyo on his way to and from Korea during September. At a tea given in his honor at Tokyo Union Church on September 30th the Bishop told of the phenomenal growth of Christianity in Korea during the recent difficult days. "In the Methodist Church alone, which has a membership of some 120,000, there have been 6,000 decisions to become Christians during the last six months." The Bishop added that in his Ohio Area the Methodist Church was planning to raise about \$2 million for relief and rehabilitation in Korea.

Dr. Russell Stevenson, Professor of Homiletics at the Disciples' College of the Bible, was in Japan for ten days during the middle of September on his way to Manila, where he will teach philosophy of religion at the Union Theological Seminary. While in Japan he attended the Kyodan Conference on the Mission of the Church and visited IBC-related work in the vicinity of Tokyo.

Rev. Sanaharu Morikawa, a leading Nisei minister from the United States, is in Japan on a two-month preaching mission in celebration of the founding of the Baptist Church in Japan. A graduate of Louisville Seminary, Rev. Morikawa is pastor of the First Baptist Church, Chicago. When he became pastor of this strong, non-Japanese church during the war, it was predicted by many that a Nisei minister would cause a split. Instead the church has continued to grow.

Mrs. Hugh Taylor, executive secretary of the Women's Missionary Society of the United Church of Canada, arrived in Japan on October 14 for a five-weeks' visit of Kyodan work.

Mrs. C. G. Gunn, of Gainesville, Florida, arrived in September for several months' visit with her daughter, Miss Coline Gunn (PS), of Kinjo Gakuin, Nagoya.

Arrivals

The following IBC missionaries have recently returned from furlough: Miss Ruth Elmer (EUB); Dr. & Mrs. E. M. Clark, Rev. & Mrs. Ernest Chapman (PN); Miss Leona Douglas, Miss Katherine Greenbank, Miss Mary Haig, Miss May McLachlan, Miss Constance Chappell (UCC); Mr. & Mrs. Carl Sipple, Mr. & Mrs. Paul Gregory (E & R); Miss Helen Zander, Mr. & Mrs. Theodore Flaherty (RCA); Rev. & Mrs. S. F. Moran, Rev. John Young, Mr. & Mrs. Robert Grant, Miss Alice E. Gwinn, Rev. & Mrs. William McKnight (ABCFM); Miss Blanche Brittain, Miss Anne Peavy, Rev. & Mrs. Charles Germany, Miss Olive Curry, Miss Helen Moore (MC).

The Rev. R. A. Merritt (PE) returned from furlough, August 3, and is

residing temporarily on St. Paul's campus. Mr. Merritt will be associated with the Department of Christian Education of the National Council of the Seikokai.

Miss Helen M. Pond (PE) returned from furlough, August 8, to resume her work at St. Luke's International Hospital, Tokyo.

Dr. and Mrs. W. A. McIlwaine (PS) returned from furlough in September and are again located in Kobe.

Rev. and Mrs. James Magruder (PS) arrived in October and are located in Kobe where Mr. Magruder is continuing language study. Mrs. Magruder is arriving in Japan for the first time. Mr. Magruder returned to the U.S.A. in June and was married to Miss Frances Craig in Rock Hill, South Carolina, on August 8.

The following missionaries who previously served in Japan under the J-3 program, have returned as regular missionaries and are at present engaged in language study: Miss Margaret Garner, Interboard House, 4 of 12 Shiba Koen, Minato Ku, Tokyo (E & R); Miss Alice Boyer, c/o Hisao Hara, 1575, 4-chome, Shimo Ochiai, Shinjuku Ku, Tokyo; Miss Elizabeth Howell, Keimei High School, 35 Nakayamate dori, 4-chome, Ikuta Ku, Kobe; Miss Mary Jones, Ichijo dori, Karasumari Nishi, Kamikyo Ku, Kyoto; Miss Margery Mayer, c/o Suzuki, 71 of 1, Okachi machi, Taito Ku, Tokyo; Miss Elizabeth Tennant, 69 Shoto Cho, Shibuya Ku, Tokyo; Mr. (and Mrs.) Elliot Shimer, Interboard House, 4 of 12 Shiba Koen, Minato-Ku, Tokyo. Mrs. Shimer is in Japan for the first time.

New Arrivals

The following new missionaries have arrived to serve with IBC: Miss M. Elizabeth Bandel, 69 Shoto Cho, Shibuya Ku, Tokyo; Miss Amy Buchanan, 11 Konno Cho, Shibuya Ku, Tokyo; Mr. & Mrs. David L. Swain, 30 Shinanomachi, Shinjuku Ku, Tokyo; Mr. Theodore Kitchen, 30 Shinanomachi, Shinjuku Ku, Tokyo; Mr. & Mrs. Randolph L. Jones, 116, 6-chome, Aoyama Minamicho, Minato Ku, Tokyo; Mr. & Mrs. James A. Joyce, 16 Kannamicho, Shibuya Ku, Tokyo; Dr. Pearl Fosnot, 11 Konno Cho, Shibuya Ku, Tokyo; Mr. Lawrence Thompson, Chinzei Gakuin, Isahaya Shi, Nagasaki Ken, Kyushu; Miss Lounetta Lorah, Fukuoka Jo Gakuin, Fukuoka Shi; Mr. & Mrs. R. W. Rahn, 1 Hanayama cho, 1-chome, Nagata Ku, Kobe; Mr. & Mrs. Arthur E. Gamblin, 21 Teraguchi, Takaha Nada-Ku, Kobe; Mr. Roger Floyd, Nagoya Gakuin, 43 Chokyuji Machi, Higashi Ku, Nagoya (MC).

Mr. & Mrs. William G. Weiss, 13, 4-chome, Kudan, Chiyoda Ku, Tokyo (PN).

Mr. & Mrs. Ira J. Hesselink, 500, 1-chome, Shimo Ochiai, Shinjuku Ku,

Tokyo; Mr. & Mr. Paul Tanis, Meiji Gakuin, 42 Imazato Cho, Shirokane, Minato-Ku, Tokyo; Mr. & Mrs. Russell L. Norden, 37 Yamate Cho, Naka Ku, Yokohama (RCA).

Miss Hazel Hughes, 353 Nakazato Cho, Kita Ku, Tokyo; Mr. & Mrs. D. V. Troxel, 1233 Oji Machi, Kita Ku, Tokyo (UCMS).

Miss Margaret H. Campbell, 25 Nishi Kusabuka Machi, Shizuoka; Miss Helen C. Moase, 25 Nishi Kusabuka Machi, Shizuoka; Miss Margaret L. Avison, 5090 Moto Joya Machi, Kofu, Yamanashi Ken; Miss Marjorie Yeadon, 2 Higashi Toriizaka, Azabu, Minato Ku, Tokyo; Mr. & Mrs. Francis H. Muir, 2/35, 3-chome, Denenchofu, Ota Ku, Tokyo (UCC).

Mr. & Mrs. Pierce Getz, Miss Tordis Petersen, Mr. Victor Searle, all living at Interboard House, 4 of 12 Shiba Koen, Minato Ku, Tokyo; Mr. & Mrs. Homer Yearick, 1233 Oji Machi, Kita Ku, Tokyo; Mr. & Mrs. George F. Reusser, Ichijodori, Karasumari Nishi, Kamikyo Ku, Kyoto (E & R).

Mr. Milton Bierman, Doshisha Senior High School, Iwakura, Kyoto (AB).

Eugene & Luella (R.N.) Blosser (M) and son, Phillip, arrived on Sept. 14. Address while engaging in language study: 2,2-chome Shimouma-cho, Setagaya-ku, Tokyo.

Dr. and Mrs. Ovid Bush (PS) arrived early in October to work in the hospital which the Southern Presbyterian Mission will soon open in Osaka. Dr. and Mrs. Bush have served one term in Korea.

Rev. Benson Cain (PS) arrived early in October and is located in Kobe for language study.

Mr. and Mrs. Guy S. Mitchell (PS) arrived in October as short-term workers for Shikoku Christian College, Zentsuji, Kagawa Ken.

Miss Jean Ryburn (PS) arrived early in October as a short-term teacher for Kinjo Gakuin, Nagoya. Miss Ryburn has served a three-year term in Egypt under the United Presbyterian Board.

Miss Betty Stewart (PS) arrived early in October and is located in Kobe for language study.

Departures

Mr. & Mrs. F. E. C. Williams, (MC) IBC, have completed their term of service at Chinzei Gakuin, Isahaya, and have returned to the U.S.

Rev. I. L. Shaver, (MC) IBC, returned to the U.S. for a medical furlough.

Miss Elsie Buchanan (PS) of Kasugai, Aichi Ken, Miss Susan Currell, (PS) of Kochi, Shikoku, and Rev. & Mrs. Arch B. Taylor, Jr. (PS) of Maragame, Ka-

gawa Ken, left on regular furlough in July.

Rev. & Mrs. James A. McAlpine (PS) of Gifu, and Rev. Irvine G. Mitchell (PS) of Nakatsugawa, Gifu Ken, left on regular furlough in June.

Major and Mrs. C. M. Seamans (SA) and their three children left Haneda on September 18 for furlough in the United States prior to reassignment in some other Salvation Army field. Dr. Seamans has had responsibility as the medical superintendent of two T.B. sanatoriums during the past five years.

The Rev. Donald Oakes (PE) and family sailed for the United States, August 15, after four years at St. Paul's University. After a short rest at home, Mr. Oakes will do Student Volunteer work on behalf of the National Council.

The Rev. William C. Heffner (PE) after several months of language study in Tokyo, left September 8 to return to his work on Okinawa. His address: Box 47, Naha Central P.O., Naha, Okinawa.

Miss Sanna Lipponen (LEAF) and Miss Salmi Polso (LEAF) have completed their five-year terms and are returning to Finland for furlough this fall.

Dr. Darley Downs, field secretary for the Interboard Committee, accompanied by Mrs. Downs, flew to the United States October 17 on an emergency medical leave. Rev. A. R. Stone will act as field secretary during Dr. Down's absence.

Changes of Address

The following are new addresses of IBC missionaries: Miss Doris Stevens, 443 1-chome, Futaba-cho, Shinagawa ku, Tokyo; Miss Constance Bourlay, Hiroshima College, Ushita Machi, Hiroshima; Mr. & Mrs. Rupert Dunton, Aoyama Gakuin, 32 Midorigaoka, Shibuya ku, Tokyo; Miss Gertrude Feely, Christian Youth Center, Mikage cho, Higashi Nada ku, Kobe; Miss Dorothy Lawson, 4 of 12 Shiba Park, Minato ku, Tokyo; Miss Ada McQuie, Fukuoka Jo Gakuin, Fukuoka; Miss Hazel Rippey, 2084 3-chome, Setagaya, Setagaya ku, Tokyo; Miss Esther Selvey, 443 1-chome, Futaba cho, Shinagawa ku, Tokyo.

Rev. Lee H. and Mrs. Adella (R.N.) Kanagy (M) and their two children have moved from Tokyo to Nakashibetsu cho, Nemuro-no-koku, Hokkaido, to engage in rural evangelism.

The Rev. William Eddy and family (PE) have moved to Tokyo from Osaka and are living at House 11, St. Paul's University. During the coming year Mr. Eddy will study Japanese and assist the chaplains at St. Paul's.

Miss Kaisu Piirainen (LEAF) has moved to Hokkaido. Her address is: Minami, 12-jo, Nishi 12 chome, Sapporo, Hokkaido.

Rev. & Mrs. Clark B. Offner (CCCJ) have moved to 66 Hozen, Oaza Kuma,

Kariya Shi, Aichi Ken, to begin Christian work in this city of 30,000.

Rev. & Mrs. R. A. Egon Hessel moved from Kyoto to Wakayama where they occupy the Presbyterian Mission Residence for one year while Rev. & Mrs. Louis Grier are on furlough. An interesting fact is that Mrs. Hessel, as the first-born daughter of Dr. & Mrs. Hereford, spent her first three years in Japan in Wakayama City, and old timers in the Wakayama Church recall her and her parents' residence. Dr. & Mrs. W. F. Hereford, retired PN missionaries, now live at Lebanon, Tennessee. Miss Nannie Hereford, Mrs. Hessel's sister, now resides at Utsunomiya, doing evangelistic work under the Kyodan.

Births

Theodore Shorrock, born Aug. 24, 1953.

Parents: Rev. & Mrs. Hallam Shorrock (IBC)

Monica Kleinjans, born Sept. 8, 1953.

Parents: Mr. & Mrs. Everett Kleinjans (IBC)

Edith Gay Williams, born Aug. 6, 1953.

Parents: Rev. & Mrs. Philip Williams (IBC)

Rebecca Ann Koch, born Aug. 4, 1953.

Parents: Rev. & Mrs. Dennis Koch (ULCA)

Timo Sakari Valtonen, July 15, 1953.

Parents: Rev. & Mrs. Tauno Valtonen (LEAF)

Steven Clark Offner, July 18, 1953.

Parents: Rev. & Mrs. Clark B. Offner (CCCJ)

Marriages

Miss Janet Huntley and Mr. Richard Linde, both IBC missionaries in Osaka, were married in Kobe in July. Their present address is Baika Jo Gakuin, Toyonaka, Osaka.

Miss Virginia Montgomery and Rev. Don McCall, both PS, were married in the Kobe Union Church, April 7.

Miss Frances Craig and Rev. James Magruder, both PS, were married in Rock Hill, South Carolina, August 8, 1953.